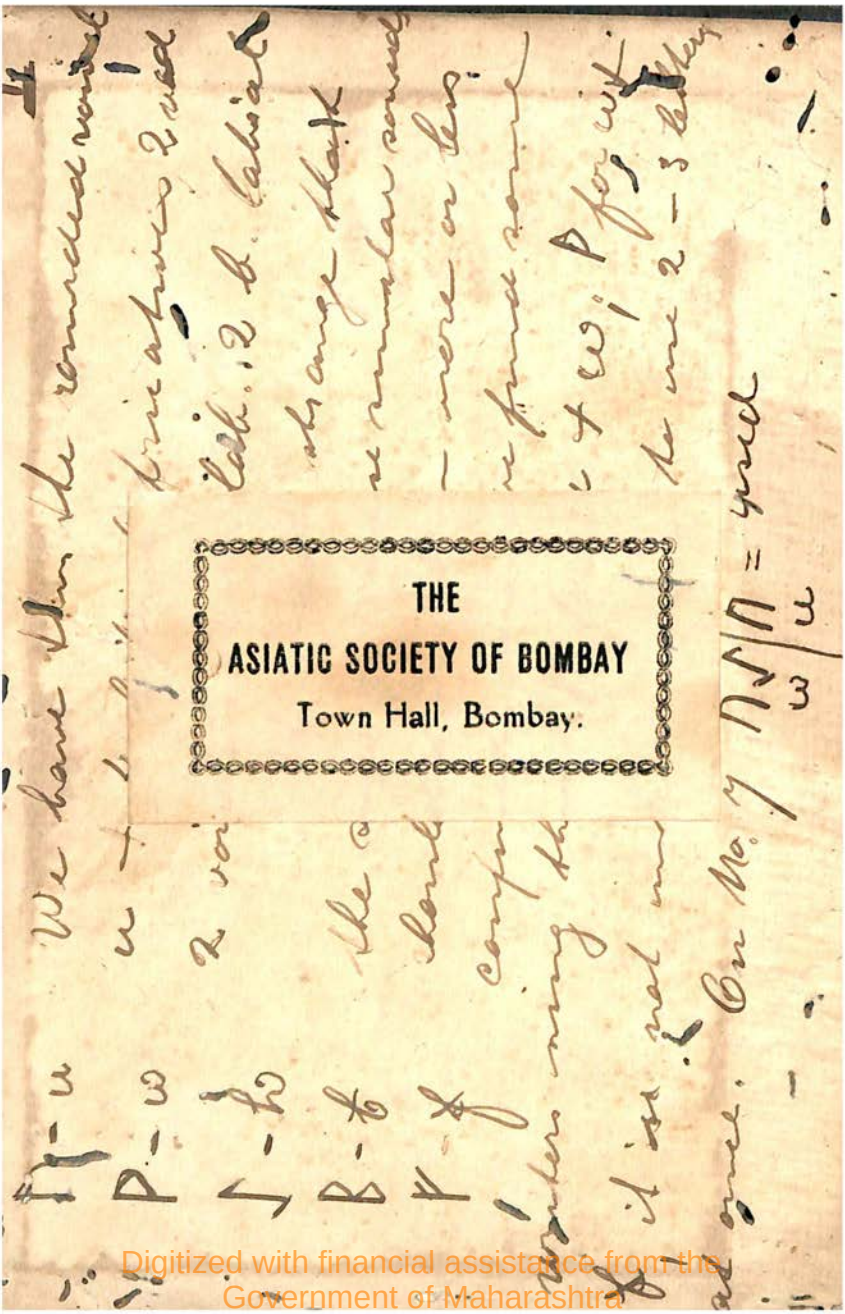
435
Wri/Old
3651

00013651



Digitized with financial assistance from the Government of Maharashtra on 05 October, 2018

ᚹᚢᚱᛏᛗᚷᛁᚹᚨ

ᚹᛊᚹᚱᚷᛏᛗᚷᛁᛊᚹ

In England we find runes differing somewhat from the general runes & are accustomed to call them Anglo-Saxon runes. They are however more properly Anglo-Frisian runes or the runes used by the Angles, Frisians & Jutes, the original habitants of Denmark. For ex. originally changed to æ in most words & keeping the old spelling ᚨ this came to be the sign for æ, the dipht. ai > æi + the 2 runes formerly used to spell it became ᛇ + thus a new sign arose for æ

2

2808

Oinda Hartmann

(continued on back)

George Stephens.

FuþaRK

General old runic alphabet.

Clarendon Press Series

AN

OLD HIGH-GERMAN PRIMER

WRIGHT

Numerals

Units vary. 5, 10, 20, 12 are usual ones. Nearly all counting is with fingers + groups units are then 5-10-20. When larger numbers were needed, we could expect addition or multiplication of group units. The earliest creation for the use of large numbers was needed for keeping track of time + here the accident that on this globe the moon is visible 12 x a year led to the multiplication of 12 by 5 or 10 + hence to the 2 large units 60 + 120 We still have 60 seconds + 60 minutes + the day has 12 hours the night 12 an analogy of the year + there are many other echoes of 60 + 120.

This compound decimal — duodecimal system is inferior to either a decimal or duo-decimal system. — Like all other elements of early civilization this d.d. system arose from the valley of the Euphrates + spread over the world. It is found among Semites + Aryans. But the numbers-sources of this system was discovered earliest where it arose + here began a gradual decimalization of the system

PUBLISHER TO THE UNIVERSITY OF OXFORD
HENRY FROWDE, M.A.
LONDON, EDINBURGH, AND NEW YORK

Clarendon Press Series

THE ASIATIC SOCIETY OF BOMBAY
LIBRARY

AN

OLD HIGH-GERMAN PRIMER

WITH

GRAMMAR, NOTES, AND GLOSSARY

BY

JOSEPH WRIGHT, PH.D.

435
wri/old
13651

23 JUN 1962 NC

Oxford

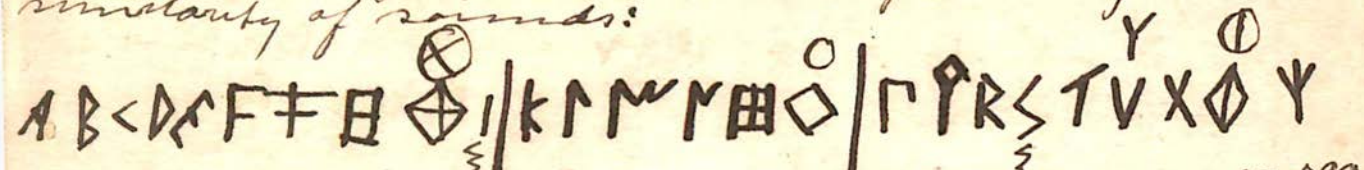
AT THE CLARENDON PRESS

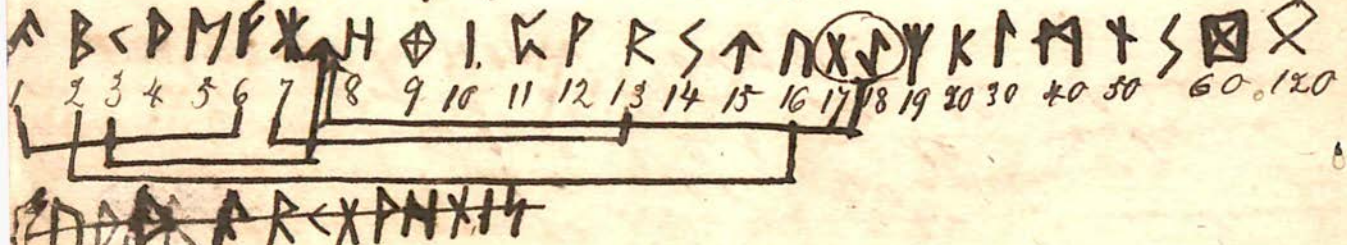
1888

[*All rights reserved*]

Proof that the early Runic alphabet
arose from a Western Greek Alph.

Runes were first made use of as numbers & the difference of the arrangement of letters in the Runes from the Greek alph. occured only when it came to be used for the language & became confused by the similarity of sounds:





PREFACE.

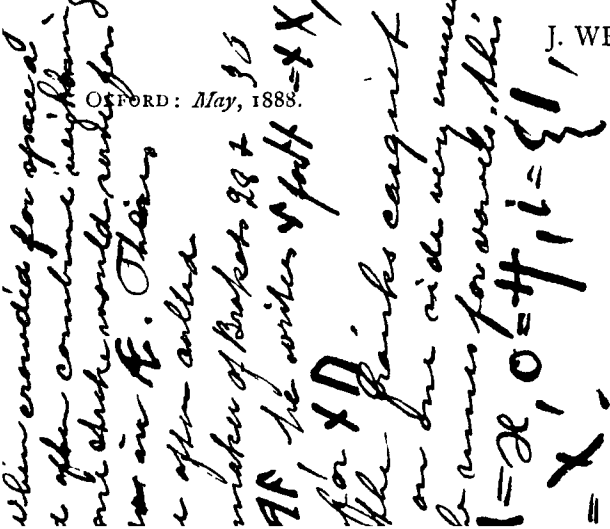
In an elementary book like the present it is, of course, impossible even to state all the phenomena of sound-change peculiar to the Old High-German language as a whole, especially when one attempts to make a discrimination between the Upper German and Upper Franconian dialects. I have, however, endeavoured to bring within a comparatively small compass all the really more important features of the language, and fully believe that the beginner who conscientiously works through the book, will have acquired such a sound elementary knowledge of the language as will enable him to pursue his further study of German with little difficulty, whether from a literary or a purely linguistic point of view. In the MHG. primer many forms were left unexplained which beginners would, no doubt, like to have seen explained. There I mentioned such OHG. forms only as were absolutely necessary for the understanding of the Accidence, intentionally reserving the rest for the present little book. In fact, MHG. grammar will cause little or no difficulty to a student possessing a mere elementary knowledge of OHG.

I trust that these two little books—imperfect and incomplete as they are—will contribute something towards furthering the scientific study of German in England, and fostering among our countrymen a love for that great store of medieval literature of which the German nation is justly proud.

In conclusion I gratefully acknowledge my obligations to Braune's Althochdeutsche Grammatik, Halle, 1886, and to the same author's Althochdeutsches Lesebuch, Halle, 1881, a new edition of which is to appear shortly.

J. WRIGHT.

OXFORD: *May*, 1888.



00013651

CONTENTS.

PAGE

GRAMMAR 1

TEXTS:

I. Tatian 85

II. Psalms 108

III. St. Emmeramer Gebet 109

IV. Otfrid 111

V. Das Ludwigslied 127

VI. Christ and the woman of Samaria 129

VII. Muspilli 131

NOTES 135

GLOSSARY 141

which was afterwards used for the short a which had not become æ — dæg — dag
dagas — dagas

a before a nasal became o + the nasal was absorbed, thus as an > on the runes ᚫᚷ > ᚩ (ᚾ) and thus a new rune arose for o which came very handy, for the old rune for o had in the meantime got the value ö, for ex. in its very name: opil > öpil. ᚷ > ö. —— ᚢ had as name ur + kept its original value. When such words as fuir became fyr, the old runes for ui were written as a ligature ᚱ. Furthermore a in certain situations broke into ea, for which the new rune ᛠ arose, perhaps a simplification of ᛖᚪ = ᛗᚪ. Less often a more or less doubtful form was used. The old o, now ö, kept its old place in the alphabet, the old name for a, ans > os + so the new rune a got the place originally belonging to a

GRAMMAR.

INTRODUCTION.

§ 1. By Old High German (OHG.) we mean the High German language from the beginning of its earliest monuments in the eighth century up to about the end of the eleventh century. This book treats principally the language as it obtained in the ninth century.

§ 2. OHG. forms one member of the West Germanic division of the Germanic (Teutonic) branch of the Indo-Germanic family of languages.

The Germanic branch consists of:—

I. **Gothic.**

II. **Old Norse** (Scandinavian), which is sub-divided into two groups:—

East Norse, including Swedish, Gutnish, and Danish.

West Norse, including Norwegian and Icelandic.

III. **West Germanic**, which is composed of Old English (OE.), Old Frisian, Old Saxon (OS.), sometimes called Old Low German, Old Low Franconian (Old Dutch), and Old High German.

§ 3. In OHG. we have to distinguish three dialect groups:—

I. **Upper German** (UG.), spoken in the highlands of South Germany, and consisting of the Alemanic and Bavarian dialects.

II. **Upper Franconian**, consisting of East Franconian (the dialect spoken in the old duchy of Franconia Orientalis) and

Rhenish Franconian (the dialect of the old province of Franconia Rhenensis).

III. **Middle Franconian**, the dialect spoken along the banks of the Moselle and of the Rhine from Coblence to Düsseldorf.

This book is chiefly confined to the dialect groups I and II.

PHONOLOGY.

CHAPTER I.

Alphabet and Pronunciation.

§ 4. The OHG. monuments were written in the Latin alphabet.

Vowel length was either entirely omitted in writing, or was represented by doubling the respective vowel; but sometimes also by using the accents (^, ´). The sign ¯, placed over vowels, is here used to mark long vowels.

A. The Vowels.

§ 5. The OHG. vowel-system was represented by the five elementary letters **a, e, i, o, u**, and the digraphs **ei, ie (ea, ia), io (eo), iu, ou (au)**, and **uo (ua)**, the latter having the value of diphthongs.

Note.—For **i** the symbol **y** was occasionally employed, otherwise **y** occurred in loan-words only.

§ 6. All the simple vowels had both a short and a long quantity.

The short vowels **a, i, o, u**, and the long vowels **ā, ē, ī, ō**, and **ū**, had nearly the same pronunciation as the corresponding OE. vowels. **e** had a twofold pronunciation, which is still kept apart in many New High German (NHG.)

dialects, according as it represented a primitive Germanic e —cp. e.g. OE., OS., OHG. **beran** (*to bear*), beside Greek φέρω, Lat. **fero** (*I bear*)—or an e which arose from the i-umlaut of a (§ 20), as Nom. sg. **gast** (*guest*), pl. **gesti**; **nerien** (*to save*) from ***nazjan**. In the former case e had an open sound approaching that of a, and is generally written ë in grammatical treatises, in order to distinguish it from the umlaut-e, which had a close sound approaching that of i.

The following key-words will be of use, as giving an approximate pronunciation, to those unacquainted with Old English.

a	as in NHG.	mann	man (*man*).
ā	,, Engl.	father	hāhan (*to hang*).
ë	,, ,,	hat (OE. æ)	hëlfan (*to help*).
e	,, Fr.	été	gesti (*guests*).
ē	,, NHG.	reh	sēla (*soul*).
i	,, Engl.	it	wiẓẓan (*to know*).
ī	,, NHG.	ihn	mīn (*my*).
o	,, Engl.	not	got (*God*).
ō	,, NHG.	so	hōh (*high*).
u	,, Engl.	full	gibuntan (*bound*).
ū	,, ,,	food	hūs (*house*).
ei = e+i	,,	stain	stein (*stone*).
ie = i+e			riet (*advised*).

The remaining diphthongs ea (ia), io (eo), iu, ou (au), uo (ua), will present no difficulties to the learner who has mastered the key-words to the short vowels in the above table.

Note.—The OE. e, which arose from the i-umlaut of a, is generally regarded as having been an open e-sound, but without sufficient basis. A thorough investigation of all the living English dialects might possibly lead to a final settlement of this difficult point of OE. phonology.

B. THE CONSONANTS.

§ 7. The OHG. consonant-system was represented by the following letters:—**b**, **c**, **ch**, **d**, **f**, **g**, **h**, ***j** (**i**, **e**, **g**), **k**, **l**, **m**, **n**, **p**, **q**, **r**, **s**, **t**, **th** (**dh**), **u** (**v**), ***w** (**uu**, **u**, **uv**, **vu**, **vv**), **x**, **z**.

The letters **b**, **d**, **k**, **l**, **m**, **n**, **p**, and **t** had nearly the same values as in English. The remaining letters require special attention.

c had a twofold pronunciation. It had the sound of our *k* finally and before the guttural vowels **a**, **o**, **u**, and before consonants, as **tac** (*day*), **corn** (*corn*), **cund** (*known*), **cleini** (*pretty*). Before the palatal vowels **i**, **e** (except in the combination **sc**) it had the sound of **ts**, like NHG. **z**, as **lucil** (*little*), **ce** (*to*). But, on the other hand, **sceidan** (*to sever*), where **sc** was pronounced like the *sch* in the English word *school*.

ch mostly represented a single (guttural spirant) sound like the **ch** in NHG. or in Scotch *loch*, as **sprëchan** (*to speak*). In Upper German monuments it was also used to express the affricata **kh**, i.e. **k** + the *ch* sound in Scotch *loch*, as **khorn** (**chorn**) (*corn*). See § 60.

f had a twofold pronunciation according as it represented a Germanic **f** or **p**; cp. e.g. OHG. **fater**, OS. **fadar**, OE. **fæder**, Gothic **fadar** (*father*) with OHG. **slāfan**, OS. **slāpan**, OE. **slǣpan**, Gothic **slēpan** (*to sleep*). In the former case it was labio-dental, and in the latter bilabial. **f** = prim. Germ. **f** was often written **u** (**v**) initially, and medially between vowels, as **varan**, OE. **faran** (*to go*), **zwival**, Gothic **tweifls** (*doubt*).

g, when it represented prim. Germ. **g**, or rather prim. Germ. *ǥ*, had the sound of our *g* in *got*, as OHG. **tag**, OS. **dag**, OE. **dæg** (*day*); OHG. **guot**, OE. **gōd** (*good*). But

when it stood for prim. Germ. **j**, it was a spirant and had nearly the same sound as the *y* in English *yet*, as **genēr** (**jenēr**), Goth. **jáins** (*ille, yon*); **herige** (**herie**), Goth. **harja**, Dat. sing. of **heri** (*army*).

h, initially and medially between vowels, had the sound-value of our *h* in *hat*; finally and medially before consonants it was the guttural spirant **ch** (see **ch**), as **habēn** (*to have*), **sēhan** (*to see*); **hōh** (= NHG. **hoch**) (*high*), **naht** (= NHG. **nacht**) (*night*).

***j** (that is **i** in the function of a consonant) did not occur in OHG. manuscripts, but was represented by **i** (**e, g**). It had nearly the same sound-value as the *y* in English *yet*, as **nerien** from ***nazjan** (*to save*); **hirteo**, Goth. **haírdjō**, Gen. pl. of **hirti** (*shepherd*); **genēr** (**jenēr**), Gothic **jáins** (*ille, yon*).

q occurred only in combination with **u** as in English.

r was a trilled sound in all positions as in Scotch, as **rëht** (*right*), **bëran** (*to bear*), **fart** (*way*), **fagar** (*beautiful*).

s was a voiceless spirant in all positions like the *s* in English *sit*, as **sunu** (*son*), **kiosan** (*to choose*), **kōs** (*I chose*).

th (**dh**) seems in the ninth century to have been a voiced interdental spirant like the *th* in English *then*, as **thenken** (*to think*).

u (**v**). Single **u** (**v**) was frequently written for Germanic **f** (see **f**), as **uaran, varan** (*to go*). It was also employed, especially after consonants and before the vowel **u**, to express **u** consonant, i.e. English *w*, as **suarz** for **suuarz** (*black*), **uurdun** for **uuurdun** (*they became*).

***w** (i.e. **u** in the function of a consonant) did not occur in OHG. manuscripts, but was generally represented by **uu** (**uv, vu, vv**), and had the sound-value of English *w* in *wit*.

It was also sometimes written **u** (**v**), see above under **u** (**v**). In this grammar and glossary we shall generally write **w**.

x occurred almost exclusively in loan-words.

z had a twofold pronunciation. It had the sound-value **ts**, initially as also medially and finally, after consonants and when it arose from **tt**: examples—**zan** (*tooth*), **lenzo** (*spring*), **holz** (*wood*), **hërza** (*heart*), **suarz** (*black*), **scaz** (*money*), cp. OE. **sceatt**, O.Icel. **skattr**, Goth. **skatts**; **sezzen**. OE. **settian** (*to set*), pret. sg. **sazta**, OS. **setta** (**satta**). In other cases it was an **s** kind of sound, as **haȝ** (*hatred*), **bīȝan** (*to bite*). In this grammar and glossary the **ts** sound is represented by **z**, and the **s** sound by **ȝ**.

PHONETIC SURVEY OF THE OHG. SOUND-SYSTEM.

§ 8. A. **Vowels** (Sonants).

Guttural	Short	**a, o, u**
	Long	**ā, ō, ū.**
Palatal	Short	**ë, e, i**
	Long	**ē, ī.**

§ 9. B. **Consonants.**

		Labial.	Inter-dental.	Dental	Guttural.
Explosives	Voiceless	**p, pp**		**t, tt**	**k, kk**
	Voiced	**b, bb**		**d, dd**	**g, gg**
Spirants	Voiceless	**f**	(**th** ?)	**s, ss** **ȝ, ȝȝ**	**h, hh** (**ch**)
	Voiced		**th** (**dh**)		**g**
Nasals		**m, mm**		**n, nn**	**n** ŋ
Liquids				**l, ll**; **r, rr**	
Semi-vowels		**w, j.**			

To these must further be added the spiritus asper **h** and the three affricatae (i.e. an explosive + a homorganic spirant) **z** (i.e. **ts**), **pf** (**ph**), and the Upper German **kh** (**ch**) i.e. *k* + the *ch*-sound in Scotch *loch*.

NOTE.—In the writing down of primitive Germanic forms the sign **ŋ** is used to represent the guttural nasal, and **χ** to represent the guttural spirant (**h**). The guttural **n** occurred before gutturals only, as **trinkan** (*to drink*), **lang** (*long*).

§ **10.** A diphthong is the combination of a sonantal with a consonantal vowel. The sonantal vowel is the bearer of the stress (accent) in the syllable in which it occurs. All the OHG. diphthongs, **ei**, **ie** (**ea**, **ia**), **io** (**eo**), **iu**, **ou** (**au**), and **uo** (**ua**), were falling diphthongs, that is, the stress fell upon the first of the two elements.

§ **11.** The double consonants, **nn**, **tt**, etc. must be pronounced long as in Italian and Swedish, thus **rinnan** (*to run*) as **rin-nan**. They were uniformly shortened (simplified) when they became final or came to stand before other consonants, and also frequently medially when preceded by a long vowel, as **rinnan** (*to run*), pret. sing. **ran**; **brennen** (*to burn*), pret. sing. **branta**; **slāffan** beside **slāfan** (*to sleep*).

Stress (Accent).

§ **12.** In all uncompounded words the chief stress falls upon the stem-syllable and always remains there even when suffixes and inflexional endings follow it. This syllable is always the first of the word.

In compound words the chief stress falls upon the stem-syllable of the first component part if the second part is a noun or an adjective; and on the stem-syllable of the second part if this is a verb or derived from a verb.

CHAPTER II.

The Primitive Germanic Vowel-System.

§ 13. The prim. Germanic language had the following vowel sounds :—

Short vowels	**a,**	**e,**	**i,**	**o(?),**	**u**
Long	„	**ǣ, ē,**	**ī,**	**ō,**	**ū**
Diphthongs	**ai,**	**au,**	**eu.**		

Note.—1. Although pre-Germanic **o** uniformly became **a** in accented syllables, e.g. OHG., OS. **gast**, Goth. **gasts** (*guest*) = Lat. **hostis**, (*enemy, stranger*), yet it is not certain that **o** did not exist in unaccented syllables, cp. e.g. such forms as OHG. **tago-līh** (*daily*), etc. Pre-Germanic **ā** and **ō** fell together in **ō** already in prim. Germanic; cp. e.g. Lat. **frāter**, with OE. **brōðor**, OS. **brōðar**, Goth. **brōþar** (*brother*); Lat. **māter**, with OE. **mōdor**, OS. **mōdar** (*mother*): Gr. Doric **πώς** with OE., OS. **fōt**, Gothic **fōtus** (*foot*).

2. **ǣ** had an open sound like that in English *there*, and corresponded in quality with OHG. **ë**, while **ē** had a close sound like **e** in NHG. **reh** (*roe*), and corresponded in quality with OHG. **e**, see § 6.

3. In comparing Gothic forms with those of other Germanic languages, it must be observed (1) that Gothic changed every old **e** to **i**, and then old **i** and the **i** which arose from **e** both became **e** (written **aí**) before **r** and **h**; (2) that the **o**, which arose from **u** (§ 18), became **u** again, then this **u** along with the **u** which had remained unchanged, became an open **o** (written **aú**) before **r** and **h**; (3) that **ī** was written **ei** in Gothic.

§ 14. This system underwent various modifications during the prim. Germ. period, i.e. before the parent language became differentiated into the various separate Germanic languages. The most important of these changes were :—

§ 15. **a+rχ** became **āχ**, as OHG., OS., Gothic **fāhan** (*to seize*) from ***farχanan**, cp. Lat. **pangō**, **pāx**. Every prim. Germ. **ā** in accented syllables was of this origin.

§ 16. e became i under the following circumstances:—

(1) Before nasal + consonant, as OHG. **wint**, OE. **wind**, O. Icel. **vindr**, Goth. **winds** (*wind*), cp. Lat. **ventus**. This i became ī under the same conditions as those by which a became ā (§ 15), as OHG. **dīhan**, OS. **thīhan**, OE. **ðēon**, Goth. **þeihan** (*to thrive*), from *þiŋχanan, older *þeŋχanan; cp. the p.p. OS. **ge-thungan**, OE. **ge-ðungen**. This explains why OHG. **bintan** (*to bind*), and **hëlfan** (*to help*), belong to the same ablaut-series.

(2) When followed by an i, j, or ī in the same or the next syllable, as OHG., OS., Goth. **ist**, OE. **is** (*is*), from *isti, older *esti, cp. Gk. ἐστι; OHG., OS., OE. **stīgan**, O. Icel. **stīga**, Goth. **steigan** (read **stīgan**), (*to ascend*), from *stiigan, cp. Gk. στείχω; OHG. **irdīn** (*earthen*), beside **ërda** (*earth*); OHG. **mitti**, OS. **middi**, OE. **midd**, O. Icel. **miðr**, Goth. **midjis** (*middle*), from original *medhjos, cp. Lat. **medius**. OHG., OS. **bëran** (*to bear*), beside pres. 3. sg. OHG. **birit**, OS. **birid**, from original *bhéreti, through the immediate stages *béredi, *béridi, *bíriđ(i), see §§ 43, 51.

(3) In unaccented syllables, Nom. pl. OE. **fēt**, older **fœt**, O. Icel. **fœtr** (*feet*), from *fōtiz, older *fōtez, cp. Gr. πόδες, Lat .pedes. The Nom. pl. OHG. **fuoẓi**, OS. **fōti**, Gothic **fōtjus** were new formations; OHG. **iẓ**, imper. 2. sg. (*eat*), from *iti, cp. Lat. **ede**.

§ 17. i, followed by a or o, in the next syllable, became ë when not protected by an intervening i or j, as OHG., OS., OE. **wër**, O. Icel. **vërr** (*man*), cp. Lat. **vir**. In historic times, however, this law has an exceedingly great number of exceptions owing to the separate languages having levelled out in various directions, cp. e.g. OHG. **quëc**, beside OE.

cwic, O. Icel. **kvikr** (*quick, alive*), the same word as Lat. **vivos** (**vivus**); OHG. **lëbēn**, beside OE. **libban**, O. Icel. **lifa** (*to live*), etc.

§ 18. **u**, followed by an **a** or **o** in the next syllable, became **o**, except when protected by a following nasal + consonant or an intervening **i** (j), cp., on the one hand, OHG. **giholfan**, OS. **giholpan**, OE. **geholpen**, Gothic **hulpans** (§ 13, note 3), the p.p. of **hëlfan** (*to help*), beside OHG. **gibuntan**, OS. **gibundan**, OE. **gebunden**, O. Icel. **bundenn**, Gothic **bundans**, the p.p. of **bintan** (*to bind*); and, on the other hand, OHG. **got**, OS., OE. **god** (*God*), from an original neuter form *ghutóm, beside OHG. **gutin** (*goddess*); cp. further OHG. **hucken**, OS. **huggian**, Gothic **hugjan** (*to think*).

Every prim. Germ. **o** in accented syllables was of this origin.

u became **ū** under the same circumstances as those by which **a** and **i** became **ā** and **ī**, as pret. sing. OHG. **dūhta**, OS. **thūhta**, OE. **þūhta**, Gothic **þūhta**, OHG. inf. **dunken** (*to seem*), related to O. Lat. **tongēre** (*to know*).

§ 19. The diphthong **eu** became **iu**, when the following syllable contained an **i** (j), cp. § 16, 2, and **eo** when the following syllable contained an **a** or **o**, cp. § 18. On these differences rested, e.g. OHG. pres. 3. sg. **kiusit** (OE. **cīest**), beside infin. **keosan** (**kiosan**), OE. **cēosan** (*to choose*); **leoht** (**lioht**) (*light*), beside **liuhten**, from *liuhtjan (*to light*); **teof** (**tiof**) (*deep*), beside **tiufī** (*depth*), etc.

From what has been said in §§ 15–19 it will be seen that the prim. Germ. vowel-system had assumed the following shape before the dissolution of the Germanic parent language:—

Short vowels	**a,**	**e,**	**i,**	**o,**	**u**
Long ,,	**ā,**	**ǣ,**	**ē,**	**ī,**	**ō,**	**ū**
Diphthongs	**ai,**	**au,**	**iu,**	**eo.**		

The further development of these sounds in OHG. will be briefly discussed in the following chapter.

CHAPTER III.

The OHG. Development of the General Germanic Vowel-system.

A. The Short Vowels of Accented Syllables.

§ 20. Before entering upon the history of the various vowels we shall here define and illustrate umlaut (mutation), a phenomenon of frequent occurrence in OHG.

By Umlaut is meant the modification of an accented vowel through the influence of an **i** (j) in the following syllable.

The only vowel which underwent this modification in OHG. was **a**, which became **e** (§ 6). Examples: **ferit** (*goes*), inf. **faran**; Nom. pl. **kelbir** (*calves*), **gesti** (*guests*), beside Nom. sg. **kalb, gast**; **brennen** (Gothic **brannjan**) (*to burn*); **heri** (Gothic **harjis**) (*army*); **lengī** (*length*), beside **lang** (*long*), etc.

a.

§ 21. Germanic **a** generally remained unchanged in OHG., as OHG., OS., OE., Goth. **faran** (*to go*); OHG., OS. **gast**, Goth. **gasts** (*guest*); OHG. **bant**, OS., Goth. **band**, pret. 1. 3. sing. of **bintan** (*to bind*).

§ 22. **a** became **e** when followed by an **i** (j) in the next syllable, for examples see § 20. This i-umlaut of **a** did not, however, take place in the following cases:—

1. Before **ht**, **hs**, or consonant + **w**, as **maht** (*power*), pl. **mahti**; **wahsan** (*to grow*), pres. 3. sg. **wahsit**; **bi-scatwen** from ***scatwjan** (*to shade*).

2. In Upper German before l + consonant, before **hh**, **ch** (= Germanic **k**), and often before **r** + consonant, as UG. **haltit** beside UFr. **heltit** (holds); UG. **sachit** besides UFr. **sehhit** (*he quarrels*); **warmen** beside **wermen**, from ***warmjan** (*to warm*).

3. In words ending in **-nissi**, **-nissa**, *or* **-līh**, as **firstantnissi** (*understanding*), **kraftlīh** (*strong*).

e.

§ 23. Germanic **e** (usually written **ë** in order to distinguish it from the **e** which arose from the i-umlaut of **a**) appears in OHG. as **i** under the conditions given in § 16.

ë appears also as **i** in a few forms without any apparently phonetic reasons, cp. e.g. **fihu**, but also **fëhu**, beside Lat. **pecus** (*cattle*); **sibun** (*seven*) beside Lat. **septem**, and a few others. **ë** also became **i** in OHG. before **w** (= **ww**), as **kiuuan** (*to chew*), **bliuuan** (*to strike*).

The pres. indic. 1. sg. **hilfu**, **biru**, **gibu**, beside the infin. **hëlfan** (*to help*), **bëran** (*to bear*), **gëban** (*to give*), were probably due to a levelling out with the 2. and 3. sg. **hilfis**, **hilfit**, etc.

In all other cases old **ë** was regularly retained in OHG., as **fël**, OE. **fëll**, Lat. **pellis** (*skin*), **rëht** (*right*), Lat. **rectus**; **nëman** (*to take*), related to Gr. **νέμω**.

i.

§ 24. Germanic **i** remained in OHG., as **wiẓẓan**, OS., OE., Goth. **witan** (*to know*), cp. Lat. **vidēre**, Gk. *ἰδεῖν*; OHG. **fisk**, OS., OE. **fisc**, O. Icel. **fiskr**, Goth. **fisks** (*fish*), cp. Lat. **piscis**.

On forms like **skëf** beside **skif** (*ship*), see § 17.

u, o.

§ 25. The interchange between **u**, **o** described in § 18 obtained also in the OHG. development; cp. **wurken** (from ***wurkjan**) (*to work*), beside pret. **worhta**; pret. pl. **butun**, beside p.p. **gibotan**, inf. **biotan** (*to offer*); **wolla** (*wool*), beside **wullin** (*wollen*), etc.

B. The Long Vowels of Accented Syllables.

ā.

§ 26. The **ā**, which arose from **a** according to § 15, remained in OHG.; cp. **denken** (*to think*) beside pret. **dāhta**; **hāṇhan** (*to hang*) beside pret. pl. **hiangum**, p.p. **gihangan**.

ǣ.

§ 27. **ǣ** became **ā** in OHG. OHG. **slāfan**, OE. **slǣpan** (*to sleep*); OHG. **lāẓan**, OE. **lǣtan** (*to let*); OHG. **bārun**, OE. **bǣron** (*we bore*); OHG. **sāẓun**, OE. **sǣton** (*we sat*), etc.

ē.

§ 28. **ē** became developed to **ie** during the OHG. period through the intermediate stages ~~ea, ia~~ **ie** (Otfrid **ia**, but beside this also **ie**) is the OHG. normal form from about the

middle of the ninth century. All four stages occur at different period, as e.g. **hēr, hear, hiar, hier** (*here*); **rēt, reat, riat, riet**, pret. sg. of the redupl. verb **rātan** (*to advise*).

ī.

§ 29. ī remained in OHG., as OHG. **bīẓan**, OS., OE. **bītan**, O. Icel. **bīta**, Goth. **beitan** (*to bite*); OHG., OS., OE. **swīn**, O. Icel. **svīn**, Goth. **swein** (*pig*), cp. Lat. **su-īnu-s** (*pertaining to a pig*).

ō.

§ 30. ō became developed to uo in stem syllables during the OHG. period through the intermediate stages oa, ua. Otfrid regularly has **ua**, but Tatian **uo**. The stage **oa** does not occur in Upper Franconian monuments. Examples:— OHG. **fuoẓ**, OS., OE. **fōt**, O. Icel. **fōtr**, Goth. **fōtus** (*foot*), cp. Gk. Doric **πώς**; OHG. **fuor**, OS., OE., O. Icel., Goth. **fōr**, pret. 3. sg. of **faran** (*to go*).

ū.

§ 31. ū remained in OHG., as OHG., OS., OE., O. Icel. **hūs** (*house*), Goth. **hūs** in **gudhūs** (*temple*); OHG., OS., OE., O. Icel. **rūm**, Goth. **rūms** (*room*), related to Lat. **rū-s** (Gen. **rū-ris**) (*open country*); for **dūhta**, see § 18.

C. The Diphthongs of Accented Syllables.

ai.

§ 32. ai became developed to ā before **r**, (old) **h**, and **w**, as OHG. **mēro**, Goth. **máiza** (*greater*); **ēht**, Goth. **áihts** (*possession*); **sēwes**, Goth. **sáiwis**, Gen. sg. of **sēo** (*sea*); and finally, **wē, dē**, Goth. **wái, þái** (*woẹ*), (*they*).

In other cases **ai** became **ei**, as **weiz**, Goth. **wáit** (*I know*), cp. Gr. *οἶδα*; **stein**, Goth. **stáins** (*stone*); **steig**, Goth. **stáig** (*he ascended*), pret. sg. of **stīgan**.

au.

§ 33. **au** became **ō** through the intermediate stage **ao** before all dental consonants (**d**, **t**, **z**, **s**, **n**, **r**, **l**) and (old) **h**. Examples:—**tōd**, Goth. **dáuþus** (*death*); **rōt**, Goth. **ráuþs** (*red*); **gōz**, Goth. **gáut**, pret. 1. 3. sg. of **giozan** (*to pour*); **kōs**, Goth. **káus**, pret. 1. 3. sg. of **kiosan** (*to choose*); **lōn**, Goth. **láun** (*reward*); **hōren**, Goth. **háusjan** (*to hear*); **kōl**, Lat. **caulis** (*stalk*); **hōh**, Goth. **háuhs** (*high*).

Before other consonants and finally **au** became **ou** in the course of the ninth century; as **ouga**, Goth. **áugō** (*eye*); **houbit**, Goth. **háubiþ** (*head*); **loug**, Goth. **láug**, pret. 1. 3. sg. of **liogan** (*to lie*); **tou** Gen. **touwes** (*dew*), LG. **dau** (*dew*).

eu.

§ 34. Original **eu** passed through **eo** into **io** (Otfrid mostly **ia**) in Franconian under the same conditions as those by which **u** became **o** (§§ 18, 25). This transition of original **eu** to **eo**, **io** took place in Upper German only when the diphthong was followed by a dental consonant or Germanic **h**. It appears as **iu** in UG. and Franconian when the following syllable contained an **i** (j) (§ 16, 2) or **u**; and also in UG. before labials and gutturals (except **h**). Examples:—Fr. and UG. **beotan**, **biotan** (*to offer*), beside pres. indic. 1. 3. sg. **biutu**, **biutit**; Fr. and UG. **leoht**, **lioht** (*light*) beside **liuhten** from ***liuhtjan** (*to light*); Fr. **leob**, **liob** beside UG. **liup** (*dear*); Fr. **leogan**, **liogan** beside UG. **liugan** (*to lie*), etc.

CHAPTER IV.

THE OHG. DEVELOPMENT OF THE PRIMITIVE GERMANIC VOWELS IN UNACCENTED SYLLABLES.

A. THE VOWELS OF FINAL SYLLABLES.

§ 35. 1. Final long vowels, inherited from primitive Germanic, became shortened already in primitive High German:—

-ō > -u, as **biru** (*I bear*) from *bërō; Instr. sg. **tagu** (*by day*) from **dagō**.

-ī > -i, as **riri** from *rizī, imperf. subj. 3. sg. of **rīsan** (*to fall*).

2. After the completion of this process, then operated the law of syncope, according to which final short vowels, or short vowels followed by a single consonant, disappeared in the final syllable of disyllabic words (with the accent on the first syllable), when the first syllable was long[1]; they likewise disappeared in trisyllabic and polysyllabic forms when the penult had the secondary accent. The regular operation of this law was often disturbed by new formations made by levelling.

The regular forms were e. g. Nom. sg. **wolf** from *wulfaz (*wolf*); Acc. sg. **wolf** from *wulfan; **irdīn** (*earthly*) from *irþīnaz; then after the analogy of these were made forms like Nom., Acc. sg. **tag** (*day*), **wëg** (*way*).

Regular forms were also **weiz** (*he knows*) from *waiti, older *waite = Gr. οἶδε; **ist** (*is*) from *isti, older *esti = Gr. ἔστι;

[1] A syllable is said to be long, if it contains a long vowel, or diphthong, or a short vowel followed by two consonants.

Nom. sg. **gast** (*guest*), from *ǥastiz=Lat. **hostis**; Voc. **wolf** from *wulfi, older *wulfe=Gr. λύκε; **kōs** (*he chose*) from *kausi; **bant** (*he bound*) from *bandi; **meri** (*sea*), cp. Lat. **mari-a**; **wini** (*friend*) from *winiz; **tōd** (*death*) = Goth. **dáuþus**; **fluot** (*flood*) = Goth. **flōdus**; **fihu, fēhu** (*cattle*) = Goth. **faihu**, Lat. **pecus**; **sunu** (*son*) = Goth. **sunus**; **situ** (*custom*) = Goth. **sidus**; **biru** (*I bear*). Then after the analogy of these forms were made forms like **was** (*he was*) for *wasi; **bir**, imper. 2. sg. (*bear*) for *biri, cp. Gr. φέρε; **nim** (*take*) for *nimi, older *nemi (neme) = Gr. νέμε; **stat** (*place*) for *stati; **sun** (*son*) beside **sunu**; **hilfu** (*I help*) for *hilf, etc.

3. Later than the shortening mentioned under 1., occurred the shortening which was experienced in polysyllabic words by the long vowel after which an -n or -z had been dropped, and by the -ē and -ō from older -ai and -au, which were either already final in prim. Germanic, or had become so after the loss of -z, as well as by the -ī which had arisen from older -iji. This shortening also took place in prim. High German. Examples:—

Gen. pl. **tago** (*of days*) from **dagōn**; Nom. sg. **hano** (*cock*) from *χanōn; Nom. sg. **managi, menigi** (*multitude*) from *managīn; **ahto** (*eight*) = Goth. **ahtáu**; **wili** (*thou wilt*) from *wilīz; **gesti** (*guests*) from **gastīz**, older *ǥastijiz, cp. Gr. πόλεις from *πόλεjες; **blinte**, Nom. pl. masc. (*blind*)=Goth. **blindái**; Loc. sg. (used as Dat.) **tage** from *dagai, cp. Gr. οἴκοι (*at home*); **suno** (*of the son*) = Goth. **sunáus**; **neri**, imper. 2. sg. (*save*) from *nazī, older *naziji; Nom. pl. **taga** (*days*) = Goth, **dagōs**, older **dagōz**.

NOTE.—Forms like **hōhī** (*height*) had their -ī from the oblique cases. The regular Nom. form of **ǥēba** (*gift*) would be *gēbu or *gibu;

gëba is properly the Acc. form. The Nom. pl. **gëbā** arose from the Acc. form ***gëbōnz**. The Nom. pl. form **tagā** (*days*) is still unexplained; it is, however, questionable whether the form **tagā** did really exist in OHG.

§ **36.** If a nasal or a liquid, preceded by a mute consonant, came to stand finally after the loss of **a**, it became vocalic (sonantal) and then generated a new **a** before it, as Nom., Acc. **ëbn** (*even*) from ***ëbn**, older ***ëbnaz**, **ëbnan**; Nom., Acc. **fogal** (*bird, fowl*) from ***fogl**, older ***fuglaz**, ***fuglan**; Nom., Acc. **acchar** (*acre, field*) from ***akr**, older ***akraz**, ***akran**; etc.

The **a**, thus generated, became transferred to the oblique cases also, at first after short syllables, and then later after long syllables as well; e. g. **fogales**, **wuntare**.

B. The Vowels in other than Final Syllables.

§ **37.** Here can merely be stated the more important phenomena; for the rest the student must be referred to the various articles on the subject in Paul-Braune's Beiträge zur Geschichte der deutschen Sprache und Literatur, and in Braune's Althochdeutsche Grammatik, Halle, 1886.

§ **38.** The **i** in the preterite and past participle of weak verbs, Class I, was regularly syncopated after long stem syllables, as **branta** (*I burnt*), p.p. **gibrantēr**; **hōrta** (*I heard*), p.p. **gihōrtēr**; beside **nerita** (*I saved*), p.p. **gineritēr**; etc.

§ **39.** Medial vowels were often assimilated to final vowels, as **keisar** (*emperor*), Gen. **keiseres**; **wuntorōn** (*to wonder*),

beside noun **wuntar**; **sibun** (*seven*) inflected form **sibini**; etc.

§ 40. In all High German dialects a vowel was developed between medial **rh** and **lh**, as also before **w** in the combinations **rw, lw,** and **sw.** The vowel thus developed appeared mostly as **a** or **o**, but it not unfrequently regulated itself after the quality of a neighbouring vowel, cp. § 36. Examples: **bëraht** (*clear*)=Goth. **baírhts**; **furhtën** (*to be afraid*), beside pret. **forhta, forahta**; **wurkeñ** (*to work*), beside pret. **worhta, worahta**; **fëlhan** beside **fëlahan** (*to hide*); **bifiluhu** (*I hide*), **bifilihit** (*he hides*); **garo** (*ready*), inflected form **garwër** beside **garawër**; **mëlo** (*meal, flour*), Gen. **mëlwes**, beside **mëlawes**; Dat. **mëlewe**; **zëswa** (*right hand*) beside **zësawa**.

CHAPTER V.

THE FIRST SOUND-SHIFTING, VERNER'S LAW, AND OTHER CONSONANT CHANGES WHICH TOOK PLACE IN THE PRIMITIVE GERMANIC LANGUAGE.

§ 41. The first sound-shifting refers to the changes which the Indo-Germanic tenues, mediae, and mediae aspiratae underwent in the period of the Germanic primitive community, i. e. before the Germanic parent language became differentiated into the separate Germanic languages:—Gothic, O. Norse, O. English, O. Frisian, O. Saxon (=O. Low German), O. Low Franconian (O. Dutch), and O. High German.

§ 42. The Indo-Germanic parent language had the following system of consonants:—

		Labial.	Dental.	Palatal.	Guttural.
Explosives	tenues	p	t	k	q
	mediae	b	d	g	g
	tenues aspiratae	ph	th	kh	qh
	mediae asp.	bh	dh	gh	gh
Spirants	voiceless		s		
	voiced	v	z	j	
Nasals		m	n	ń	ŋ
Liquids			l, r		
Semivowels		w		j	

Note.—1. Explosives are consonants which are formed by complete closure of the mouth passage, and may be pronounced with or without voice, i.e. with or without the vocal cords being set in action; in the former case they are said to be voiced and in the latter voiceless. The aspiratae are pronounced like the simple tenues and mediae followed by an h, e.g. like the *th* in English *pothook*, or the *ph* in *shepherd*.

Spirant consonants are those in which the mouth passage is simply narrowed without any actual contact.

2. The nasals and liquids had the functions both of vowels and consonants. And in like manner w and j were the consonants corresponding to the vowels u and i.

3. Of the different classes of consonants in the above table, this book will only deal with the explosives.

§ 43. The Indg. tenues p, t, k, q became in prim. Germanic the voiceless spirants f, þ, χ[1], χ (χw).

p > f. Lat. pēs, Gr. *πούς*, Goth. fōtus, OHG. fuoz, OE. fōt (*foot*); Lat. nepos, OE. nēfa, OHG. nēfo, O. Icel. nefe (*nephew*); Lat. clepō, Gr. *κλέπτω* (*I steal*), Goth. hlifan (*to steal*).

t > þ. Lat. tu, Goth., OE. þū, OS. thū (*thou*); Lat. vertō

[1] For this sign see § 9, note.

(*I turn*), Goth. waírþan, OE. weorþan (*to become*); Lat. frāter, Goth. brōþar, OE. brōðor, OS. brōðar, O. Icel. brōðer (*brother*).

k > χ. Lat. canis, Gr. κύων, Goth. hunds, OHG. hunt, OE. hund (*hound, dog*); Lat. pecus, Goth. faíhu, OHG. fëhu, fihu (*cattle*), OE. feoh (*fee, money*).

q > χ (χw). Lat. capiō (*I take*), Goth. hafjan, OE. hebban, OHG. heffen (*to raise*); Lat. vincere (*to conquer*), Goth. weihan (*to fight*); Lat. quis, Goth. hwas, OE. hwā, OHG. hwër (wër) (*who?*); Lat. sequi (*to follow*), Goth. saíhwan (*to see*).

NOTE.—1. The Indg. tenues in the combination s + tenuis remained unshifted.

st: Lat. est, Gk. ἔστι, Goth., OHG. ist (*is*); Gk. στείχω (*I go*), Lat. vestīgium (*foot-step*), Goth. steigan, OE., OS., OHS. stīgan (*to ascend*).

sp: Lat. spuere, OE., OHG. spīwan (*to vomit*).

sk: Gk. σκιά (*shadow*), Goth. skeinan, OE., OHG. scīnan (*to shine*).

sq: Gk. θυο-σκόος (*sacrificing priest*), OHG. scouwōn (*to look, view*).

2. The t also remained unshifted in the Indg. combinations pt, kt, qt.

pt > ft: Gk. κλέπτης, Goth. hliftus (*thief*), cp. English shop-lifter; Lat. neptis (*grand-daughter, niece*), OE., OHG. nift (*niece*).

kt > χt: Gk. ὀκτώ, Lat. octō, Goth. ahtáu, OE. eahta, OHG., OS. ahto (*eight*).

qt > χt: Gen. sing. Gk. νυκτός, Lat. noctis, Nom. Goth. nahts, OE. neaht, OHG. naht (*night*).

§ 44. The Indg. mediae b, d, g, g became the tenues p, t, k, k (kw).

b > p. Lat. lūbricus for *slūbricus (*slippery*), Goth. sliupan, OE. slūpan (*to slip*); Lithuanian dubùs (*deep*), Goth. diups, OE. dēop (*deep*).

d > t. Lat. dūcere (*to lead*), Goth. tiuhan, OE. tēon (*to draw*); Lat. vidēre (*to see*), Goth., OE., OS. witan (*to know*).

g>k. Lat. **genu**, Gr. *γόνυ*, Goth., OHG. **kniu**, OE. **cnēo** (*knee*); Lat. **egō**, Gr. *ἐγώ*, Goth. **ik**, OS. **ik**, OE. **ic** (*I*).

g>k (kw). Lat. **gelu** (*frost*), Goth. **kalds**, OE. **ceald**, OHG. **kalt** (*cold*); Lat. **augēre**, Goth. **aukan** (*to increase*), OE. part. adj. **ēacen** (*great*).

Lat. **vīvos**, Gr. *βίος*, Goth. **qius** (stem **qiwa-**), OE. **cwic**, OHG. **quëc** (*quick, alive*); Gr. *ἔρεβος*, Goth. **riqis** (stem **riqiza-**), (*darkness*).

§ 45. The Indg. tenues aspiratae seem to have become voiceless spirants in prim. Germanic, and thus to have fallen together with the voiceless spirants which arose from Indg. tenues; their occurrence, however, in prim. Indg. was so rare that they may be neglected here.

§ 46. The Indg. mediae aspiratae became probably first of all the voiced spirants **b̥**, **d̥**, **g̥**, **g̥(w)**. For the further development of these sounds see §§ 48–50.

§ 47. The remaining Indg. consonants suffered no further material changes which need be mentioned here. Summing up the results of §§ 43–46 we arrive at the following system of consonants for the prim. Germanic language:—

		Labial.	Inter-dental.	Dental.	Palatal and Guttural.
Explosives:	voiceless	**p**		**t**	**k**
Spirants:	voiceless	**f**	**þ**	**s**	**χ**
	voiced.	**b̥**	**d̥**	**z**	**g̥**
Nasals:		**m**		**n**	**ŋ**
Liquids:				**l, r**	
Semi-vowels:		**w**			**j** (palat.)

§ 48. ƀ, đ initially, and ƀ, đ, ȝ medially, after their corresponding nasals, became the voiced explosives **b**, **d**, **g** in both Gothic, O. Norse, and West Germanic (§ 2) :—

b. Goth. **baíran**, O. Icel. **bëra**, OE., OS., OHG. **bëran** (*to bear*), Skr. **bhárāmi**, Gr. **φέρω**, Lat. **ferō** (*I bear*).

OE. **comb**, OHG. **chamb** (*comb*), Skr. **jámbhas** (*tooth*), Gr. **γόμφος** (*nail*).

d. Goth. **dags**, O. Icel. **dagr**, OS. **dag**, OE. **dæg** (*day*), Skr. **ni-dāghás** older, ***ni-dhāghás** (*hot season, summer*); Goth., OE., OS. **bindan**, O. Icel. **binda** (*to bind*), Skr. **bándhanan**.

g. OS., OHG. **engi**, O. Icel. **þngr** (*narrow*); cp. Lat. **angō**, Gr. **ἄγχω** (*I press tight*).

§ 49. ƀ, đ, ȝ remained in other positions, as OS. **neƀal** (*mist*), Lat. **nebula**, Gr. **νεφέλη**, cp. Skr. **nábhas** (*cloud*); O. Icel. **roðra** (*blood*), Skr. **rudhirás**, Gr. **ἐρυθρός** (*red*); OE. **ȝiest**, OS. **ȝast** (still spirantal in the modern dialects) (*guest*), Lat. **hostis** (*stranger, enemy*); OE., OS., OHG. **stīgan** (*read* **stīȝan**), Goth. **steigan** (*read* **stīȝan**) (*to ascend*), Gr. **στείχω** (*I go*), Lat. **vestīgium** (*foot-step*).

NOTE.—ȝ was dropped in the initial combination ȝw = Indg. gh, OE. **wearm**, OHG. **warm** (*warm*), Skr. **gharmás**, Gk. **θερμός**, Lat. **formus** (*warm*).

§ 50. The further development of ƀ, đ, and ȝ belongs to the history of the separate languages.

Verner's Law.

§ 51. After the completion of the first sound-shifting, and while the principal accent was not yet confined to the root-syllable, a uniform interchange took place between the voiceless and voiced spirants, which may be thus stated :—

The medial or final voiceless spirants f, þ, χ, χw, s regularly

became þ, đ, ʒ, ʒw, z when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent. This law manifests itself most clearly in verbal forms, where the infinitive, present tense, and pret. sg. had the principal accent on the root-syllable, but the indic. pret. plural, the imperf. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. ***werþō** (*I turn*), pret. 3. sg. *wárþi, pret. 1. pl. **wurđumí**, past part. ***wurđaná-**. Or to take examples from noun-forms we have, e.g. Gr. πατέρ-=prim. Germ. ***fađér-** (*father*); Goth., OE., OS. **hund** (*hundred*) from *χunđám, cp. Gk. ἑκατόν, Lat. **centum**, Skr. **çatám**.

The combinations **sk, sp, st, ss, ft, hs,** and **ht** were not subject to this law.

NOTE.—1. The primitive Germanic system of accentuation was like that of Sanskrit, Greek, etc., i.e. the principal accent could fall on any syllable; it was not until a later period of the primitive Germanic language that the principal accent was confined to the root-syllable.

2. Verner's law is unfortunately very often imperfectly or entirely wrongly stated in English books, which generally state it as follows:—The voiceless spirants became voiced if the principal accent *followed* them. But when the law is thus formulated, it leaves unexplained all such forms as OHG. **wolf**, beside O.Icel. **ulfr** from prim.Germ. ***wúlfaz** (*wolf*), Gk. λύκος from *ϝλύκος; OS. **birid** (*he bears*), Skr. **bhárati**; OHG., OS. **jung**, Goth. **juggs** (**jungs**) (*young*) from prim. Germ. **jūnʒás**, besides Goth. comparative **jūhiza** (*younger*) from *jūnχizō (§ 53); Goth. 2 sg. indic. pass. **baíraza** (*thou art borne*), beside Skr. **bhárasē**, etc.

The following formulae may be of use to the student:—

Indg. **asakapatam** became prim.Germanic **asaχafaþam**. Then we have **ásaʒaþađam, azáχaþađam, azaʒáfađam, azaʒaþáþam, azaʒaþađám.**

f—þ. Goth. **þarf** (*I need*); pl. **þaúrbum**, **b=þ.**

þ—đ. Goth. **fraþjan** (*to understand*); **frōdei**, (d=đ), (*understanding*).

s—z. Prim. Germ. pres. 1. sg. ***keusō*** (*I test*); pret. 1. pl. ***kuzumí***, p.p. ***kuzaná-***.

The West Germanic languages and Old Norse regularly developed this **z** to **r**: thus e.g. ***kuzumí*** became OE. **curon**, OHG. **kurun**, O. Icel. **kurom**.

χ—g. Goth. **áih** (*I have*) (*read* **áiχ**); pl. **aígum**, g=g.

χw—gw. Goth. **saíhwan** (*to see*); pret. 1. pl. ***sēgwumí***, cp. OE. **sāgon** (*we saw*).

gw became g before u; in other cases it became w, as Goth. **magus** (*boy*), beside **mawi** (from ***ma[g]wí***) (*girl*).

Other Consonant Changes.

§ 52. Every labial+t became ft, as Goth. **skapjan**, OE. **scieppan**, OHG. **skephen** (*to create*), beside Goth. **gaskafts**, OE. **gesceaft**, OHG. **giscaft** (*creature*); Goth. **giban**, OE. **giefan** (*read* ƀ), OHG. **gëban** (*to give*), beside OE., OHG. **gift** (*gift*); Goth. **þaúrban**, OE. **þurfan** (*read* ƀ) (*to need*), beside pret. sg. Goth. **þaúrfta**, OE. **þorfte**.

Every guttural+t became ht, i.e. χt, as Goth., OE., OHG. **magan** (*to be able*), pret. sg. Goth. **mahta**, OE. **meahte**, OHG. **mahta** (**mohta**).

Every dental+t became either st or ss, as Goth., OE. **witan** (*to know*), 2 sg. Goth. **wáist**, OE. **wāst**, OHG. **weist**, pret. sg. Goth. **wissa**, OE. **wisse**, OHG. **wissa**.

§ 53. Guttural n (ŋ) disappeared before χ, as Goth., OHG. **fāhan** (*to seize*), from ***faŋχanan***; OE. **þenc(e)an**, OHG. **denchen** (*to think*), pret. sg. OE. **þōhte**, OHG. **dāhte**. Cp. §§ 15. 16, 1. 17.

§ 54. χ became a spiritus asper (written h) initially before

vowels, and medially between vowels. Final -m became -n, and the consonants which arose from Indg. explosives were dropped when originally final, e. g. Goth. þan-a = Skr. tám, Lat. is-tum; Goth. hwa=Lat. quod.

CHAPTER VI.

SPECIAL WEST GERMANIC MODIFICATIONS OF THE GENERAL GERMANIC CONSONANT-SYSTEM. THE HIGH GERMAN SOUND-SHIFTING, ETC.

§ 55. Prim. Germ. z, which arose from s (§ 51) became r medially, and was dropped finally, as OHG., OS. mēro, OE. māra (*greater*), Goth. máiza; OS., OE. hord, OHG. hort (*treasure*), Goth. huzd; OE. dæg, OS. dag, OHG. tag (*day*), from *dazaz; OE., OS., OHG. sunu (*son*) from *sunuz.

§ 56. In West Germanic all simple consonants, except r, were doubled after a short vowel before a following j. This j was mostly retained in OS., but was generally dropped in OE. and OHG., as OS. sellian, OE. sellan, OHG. sellen (*to give up*), Goth. saljan,; OS. fremmian, OE. fremman, OHG. fremmen (*to perform*), O.Icel. fremja; OS., OHG. kunni (*race*), Goth. Gen. sg. kunjis; frauwa, frouwa (*woman*) from *frawjō- (§ 66).

þj, đj and gj became bb, dd, and gg. OS. sibbia (*relationship*), Goth. sibja (þ); OS. biddian, OE. biddan (*to request*), Goth. bidjan (đ); OS. huggian (*to think*), Goth. hugjan (g).

OS. skeppian, OE. scieppan (*to create*), Goth. skapjan; OS. settian, OE. settan (*to set*), Goth. satjan; OS. rekkian, OE. recc(e)an (*to relate*), Goth. rakjan.

For the OHG. treatment of West Germanic **bb, dd, gg; pp, tt,** and **kk** see §§ 60–62.

§ 57. **t, p,** and **k** were also doubled in West Germanic before a following **r,** as OS., OHG. **snottar,** OE. **snottor** (*wise*), Goth. **snutrs**; OHG. **bittar,** OE. **bittor** (*bitter*), O.Icel. **bitr**; OHG. **wackar,** OE. **wæccer** (*watchful*), O.Icel. **vakr**; OHG. **kupfar** (*copper*) from Lat. **cuprum.** These consonants were also sometimes doubled before **l,** as OS. **luttil,** OHG. **lutzil** (*little*); OHG. **aphul,** OE. **æppel** (*apple*), O.Icel. **epli.**

The High German Sound-shifting.

§ 58. The most striking feature in which High German differs from the other West Germanic languages is the general shifting which certain consonants underwent. This process had its beginning before the period of the oldest HG. monuments, and was practically completed by the end of the eighth century. The prim. HG. language had the following explosives and spirants:—

		Labial.	Inter-dental.	Dental.	Guttural.
Explosives	voiceless	**p**		**t**	**k**
	voiced	**b**		**d**	**g**
Spirants	voiceless	**f**	**þ**		**χ (h)**
	voiced	**ƀ**	**đ**		**ȝ**

Note.—**b** occurred initially, medially after **m,** and in the combination **bb** (§§ 48, 56). **d** occurred in all positions. **g** occurred medially after **n,** as also in the combination **gg,** and probably also already initially.

§ 59. The only consonants, which were shifted throughout the whole of the HG. dialects, were the voiceless explosives

p, t, k. The shifting of the voiced spirants and explosives did not extend itself over all the HG. dialects. The shifting of þ to d through the intermediate stage đ took place in historic times; beginning first in Upper German about 750 A.D., it gradually extended itself over all the HG. dialects by the end of the eleventh century.

§ **60.** The voiceless explosives **p, t, k** underwent a two-fold treatment according to their position in the word: (1) medially or finally after vowels; (2) initially, as also medially after consonants (**l, r, m, n**) and when doubled.

1. Prim. HG. single **p, t, k** were shifted in OHG. to the voiceless double spirants **ff, ʒʒ** (see § 7 under **z**), **hh** (also written **ch, h**). Examples:—

p > ff: OE. **slǣpan**, OHG. **slāffan** (*to sleep*); OE. **open**, OHG. **offan** (*open*).

t > ʒʒ: OE. **ëtan**, OHG. **ëʒʒan** (*to eat*); OE. **hwæt**, OHG. **hwaʒ** (*what?*).

k > hh: Goth. **mikils**, OE. **micel**, OHG. **mihhil** (*great*); OS. **makōn**, OE. **macian**, OHG. **mahhōn** (*to make*); Goth., OS. **ik**, OE. **ic**, OHG. **ih** (*I*).

The double consonants were simplified according to § 11.

NOTE.—**p, t, k** remained unshifted in the combinations **st, sp, sk**, as also **t** in the combinations **tr, ht, ft.**

2. **p, t,** and **k,** initially, as also medially, after consonants (**l, r, m, n**) and when doubled, became shifted to the affricatae **pf** (**ph**), **tz** (generally written **zz** and **z**), and **kh** (**ch**), see § 9. Here a distinction must be made between the various dialects.

p became **pf** in Upper German and East Franconian, but remained unshifted in Rhenish Franconian, except after **l** and **r.**

t became **z** in all HG. dialects.

k became **kh** (**ch**) in Upper German only, in the other dialects it remained unshifted. Examples:—

p > pf: OS. **plëgan**, UG. and E.Fr. **pflëgan** (*to care for*), beside R.Fr. **plëgan**; OE. **hëlpan**, UG., E.Fr., R.Fr. **hëlphan** (*to help*); OE. **þorp**, UG., E.Fr., R.Fr. **thorph** (*village*); Goth. **skapjan**, OS., OE. **scieppan**, UG., E.Fr. **skephen** (**skepphen**), beside R.Fr. **skeppen** (*to create*).

t > z: OE. **tīen**, OHG. **zëhan** (*ten*); OE. **heorte**, OHG. **hërza** (*heart*); Goth. **satjan**, OS. **settian**, OE. **settan**, OHG **setzen** (**sezzen**) (*to set*); OE. **sittan**, OS. **sittian**, OHG **sitzen** (*to sit*).

k > kh: OS. **korn**, OE. **corn**, UG. **khorn** (**chorn**) beside Franconian **korn** (*corn*); OS. **wërk**, OE. **weorc**, UG. **wërch**, beside Franconian **wërk** (*work*); OS. **weckian** (from **wakjan**), OE. **weccan**, UG. **wechan** (**wecchan**), beside Franconian **wecken** (*to awake*).

§ **61.** The voiced explosives and voiced spirants did not undergo the same universal shifting as the voiceless explosives. The following are the chief points to be noticed here concerning these consonants.

1. Upper Franconian retained **b**, **bb**, while Upper German shifted them to **p**, **pp**, as U.Fr. **bëran** (*to bear*), **sibba**, Goth. **sibja** (*peace*), but UG. **përan**, **sippa**.

Upper Franconian and Alemanic shifted **b̄** to **b**, while in Bavarian it appears as **p**, e.g. U.Fr. and Alem. **sibun**, Goth. **sibun** (*read* **sibun**) (*seven*); **ubil**, Goth. **ubils** (*read* **ubils**) (*evil*), but Bavarian **sipun**, **upil**.

2. All H.G. dialects shifted **dd** to **tt**, as **bitten** (*to request*) = O.E. **biddan**, Goth. **bidjan**.

Upper German and East Franconian shifted single **d** to **t**,

while Rhenish Franconian retained **d** initially, but frequently shifted it to **t** in other positions, thus OE. **dohtor** (*dạughter*), **bindan** (*to bind*), **bēodan** (*to beg*), appear in UG. and E.Fr. as **tohter, bintan biotan**, and in R.Fr. as **dohter, bindan, biodan**, beside **bintan, biotan.**

3. **gg** remained in Franconian, but was shifted to **kk** in Upper German, as Fr. **liggen** = OS. **liggian** (*to lie down*), UG. **likken.**

Single **g** remained in Fr., but in UG. it was mostly shifted to **k** (written also **c** before guttural vowels and finally), initially and finally, thus Fr. **gast** (*guest*), **tag** (*day*) appear in UG. as **kast, tac.**

g became **g** in Franconian and generally also in UG., in the latter dialects rarely **k**, thus OE. **stīgan** (*read* **stīȝan**) (*to ascend*); **ēage** (*read* **ēaȝe**) (*eye*), appear in Fr. and UG. as **stīgan, ouga**, more rarely in UG. **stīcan, ouca.**

§ **62.** The table below gives a summary of the HG. sound-shifting. The shifted sounds are printed in italics.

Prim. Germ.	**p**	**t**	**k**
Goth.	**p**	**t**	**k**
OE.	**p**	**t**	**c**
R. Franc.	**p** (*pf*) *ff*	*z* *zz*	**k** *hh*
E. Franc.	*pf* *ff*	*z* *zz*	**k** *hh*
U. German	*pf* *ff*	*z* *zz*	*ch* *hh*
Prim. Germ.	**ƀ**	**đ**	**ȝ**
Goth.	**b, ƀ(f)**	**d, đ(þ)**	**g, g**
OE.	**b, ƀ(f)**	**d, đ**	**g, g**
R. Franc.	**b** *b*	**d** (*t*)	**g**
E. Franc.	**b** *b*	*t*	**g**
UG.	*p* (**b**) *b p*	*t*	*k* **g** **g**(*k*)

NOTE.—The East Franconian consonants are usually taken as the normal in this book, because they mostly agree with those of Middle and New High German. In the paradigms **d** has been substituted for Franconian **th**.

§ 63. No OHG. forms were given in the paragraph relating to Verner's law (§ 51) in order that they might be left until after the discussion of the HG. sound-shifting. From what has been said in §§ 58–62 it will be seen that the interchanging pairs of consonants in OHG. were :—

f—**b** (UG. also **p**); **d** (older **th**, **dh**)—**t**;
h (= prim. Germ. χ)—**g** (UG. also **k**, **c**);
h (= prim. Germ. χw)—**w** (prim. Germ. **gw**);
h (prim. Germ. ŋχ)—**ng**;
s—**r**. Examples :—

f—**b**. **heffen**, Goth. **hafjan** (*to raise*), pret. pl. **huobun**, p.p. **gihaban**; **urhab** (*reason*).

d—**t**. **līdan** (*to go*), pret. pl. **litun**, p.p. **gilitan**, causative verb **leiten** (*to lead*), from ***laidjan**; **sind** (*way*), **sindōn** (*to travel*), beside **senten** (*to send*) = Goth. **sandjan**.

h—**g**. **ziohan** (*to draw*), pret. pl. **zugun**, p.p. **gizogan**; **zëhan** (*ten*), beside **-zug** (*decade*).

h—**w**. **līhan**, Goth. **leihwan** (*to lend*), pret. pl., **liwun**, p.p. **giliwan** from *-li(g)wanás; **aha**, Goth. **ahwa**, Lat. **aqua** (*water*), beside **ouwa** from ***a**(g)**wjō** (*marshy land*).

h—**ng**. **fāhan** (§ 15) (*to seize*), pret. pl. **fiangun**, p.p. **gifangan**.

s—**r**. **kiosan** (*to choose*), beside pret. pl. **kurun**, p.p. **gikoran**; **ginësan** (*be saved*), pret. pl. **ginārun**, p.p. **ginëran**, beside the causative verb **nerien** from ***nazjan**.

NOTE.—In OHG., and still more in MHG., this law was frequently disturbed through the effect of analogy and levelling, thus e.g. **farlihan**

beside **farliwan** with **h** from the present forms and the pret. sg., so also in **fluhun, giflohan**, pret. pl. and p.p. of **fliohan** (*to flee*); **gisëhan** beside regular **gisëwan**, p.p. of **sëhan** (*to see*); **slahan** (*to slay*), pret. sg. **sluog**, beside the rare regular form **sluoh**, with **g** from the pret. pl., and in like manner **huob** instead of **huof**, with **b** from the pret. pl., inf. **heffen** (*to raise*); Tatian and Otfrid **wërban** instead of **wërfan** (*to turn*), with **b** from the forms where **b** was regular (§ 51); etc.

CHAPTER VII.

The OHG. Consonants in General.

§ 64. Here will be given *chiefly* such remarks only as are of importance for OHG. inflexions.

Simplification of Double Consonants.

§ 65. OHG. double consonants were simplified in the following cases:—

1. When they became final, as **fël** (*hide*), Gen. **fëlles**; **far** (*bull*), pl. **farri**; uninflected form **grim** (*fierce*), inflected form **grimmër**; **swimman** (*to swim*), pret. sg. **swam**; **rinnan** (*to run*), pret. sg. **ran**; Nom. sg. **man** (*man*), Gen. **mannes**; **ëzzan** (*to eat*), beside pret. sg. **āz**; Nom. sg. **kus** (*kiss*), Gen. **kusses**; **sprëhhan, sprëchan** (*to speak*), pret. sg. **sprah**; etc.

2. Before other consonants, as **kunnan** (*to know*), pret. sg. **konda**; **kussen** (*to kiss*), pret. sg. **kusta**; **brennen** (*to burn*), pret. sg. **branta**; etc.

3. Frequently medially after long vowels, as **slāfan** beside **slāffan** (*to sleep*); **lāzan** beside **lāzzan** (*to let, leave*); **lūtar** beside **lūttar** (*pure*); etc.

The Semi-vowels.

W.

§ 66. On the representation of this sound in OHG. manuscripts, see § 7, under **u** and **w**.

Single **w** became vocalised to **o**, if it came to stand at the end of a word or syllable. This **o** was then mostly dropped after long vowels, as **sēo, sē** (*sea*), Gen. **sēwes**; **knēo, knio** (*knee*), Gen. **knēwes**; **garwen** (*to prepare*), pret. **garota**, beside the longer form **gar(a)wita**; **trēso** (*treasure*), Gen. **trēsewes**, etc.

Final **-aw > ao > ō**, as uninflected form **rao, rō** (*raw*), beside inflected form **rawēr**, Gen. **rawes**.

ww was treated differently according as it was general Germanic **ww** (=Gothic **ggw**) or West Germanic **ww** from **wj** (§ 56).

1. General Germanic **aww > auw > ouw** which became **ou** when final, as OHG. inflected form **glauwēr, glouwēr** (*exact, clear*), uninflected form **glau, glou**, beside Gothic adv. **glaggwō** (*exactly*); **hauwan, houwan** (*to hew*)=Gothic ***haggwan**.

General Germanic **ëww > iuw** which became **iu** when final, as **bliuwan** = Goth. **bliggwan** (*to strike*); **triuwi** = Goth. **triggws** (*true, faithful*), **iu** Dat. pl. to **ir** (*ye*); **spriu** (*chaff*), Nom. pl. **spriuwir**.

2. West Germanic **ww** from **wj**. In this case **aww > auw > ouw**, as **frauwa, frouwa** (*woman*) from ***frawjō-**; **frouwen** (*to rejoice*) from ***frawjan**, beside pret. sg. **frewita** (§ 20) from ***frawita**. The inf. form **frewen** was a new formation, made after the analogy of the pret. and the pres. 2. 3. sg. **frewis, frewit**; conversely the pret. form **frouwita** was

made after the analogy of the inf. and 1. sg. pres. and the pres. pl.

iww (from original ëwj) became **iuw**, as **siuwen** from **sewjan* (*to sew*), cp. OE. sēowian, Goth. **siujan**; **niuwi** from *nëwja-, cp. Goth. **niujis**.

j.

§ **67.** On the representation of this sound in OHG. manuscripts, see § 7, under **g, j**.

j seems to have become a spirant (written **g**) before **e, i**, and after **r** (sometimes written **ig**), as **genēr** beside **jenēr** (*that, yon*); inf. **gëhan** (*to confess*), pres. sg. **gihu, gihis, gihit**, beside pret. sg. **iah**, pl. **iāhun**; **nergen, nerigen**, beside **nerien** (*to save*); **herige** beside **herie**, Dat. sg. of **heri** (*army*), cp. Goth. **harja**.

j, when absolutely final, became vocalic **i**, as Nom. sg. **heri** (*army*), cp. Goth. **harjis**. **ja** (jā) became **e** in final syllables, as Nom. pl. **sunte** (*sins*) from ***suntjā-**; **kennen** (*to know*) from ***kannjan**.

Liquids and Nasals.

§ **68.** The West Germanic liquids and nasals underwent no material changes in OHG., except that final **-m**, when an element of inflexion, became **-n** in the course of the ninth century, as **tagun**, older **tagum**, Dat. pl. of **tag** (*day*); **habēn**, older **habēm**, 1. sg. pres. of **habēn** (*to have*); etc.

Labials.

§ **69.** For the fate of Germanic **p, b** (**þ**) in OHG. see §§ 60-62. From what has been said there and in §§ 43. 65, 3, it will be seen that OHG. **f** is of twofold origin, i. e. it equals

Germanic **f** or Germanic **p**. On the representation and pronunciation of these two **f** in OHG., see § 7 under **f**.

Gutturals.

§ 70. The OHG. shiftings of Germanic **k** and **g** (**ǧ**) have been given in §§ 60–62. The Germanic combination **kw** was represented in Franconian by **qu**, and in Upper German by **chu**, as **quëman, chuëman** (*to come*) = Goth. **kwiman** (written **qiman**). Germanic **h** was dropped in OHG. in the initial combinations **hl, hn, hr, hw**, in the course of the ninth century. In other cases Germanic **h, hw** (= prim. Germ. χ, χw) had a twofold development according to their position in the word. Initial **h** before vowels and medial **h, hw**, between vowels became the spiritus asper **h** (on **h** from χ, see § 54), as **habēn** (*to have*); **sëhan** (= Goth. **saíhwan**, *read* **seχwan**) (*to see*); in other positions they remained spirants, and thus had the same sound value as HG. **h** which arose from Germanic **k**; cp., on the one hand, **naht** (*night*) = Goth. **nahts**; **sah** (*I saw*) = Goth. **sahw**: and, on the other hand, OHG. **ih** (*I*) = OE. **ic**, Goth. **ik**; **sioh** (*sick*) = OE. **sēoc**, Goth. **siuks**; **sprah** (*I spoke*) = OE. **spræc**.

Dentals.

§ 71. For the OHG. development of Germanic **đ, d, t** see §§ 60–62. Germanic **þ** became **d** through the intermediate stage **đ** in the course of the OHG. period (§ 59). The Upper German dialects had changed **þ** to **d** in all positions by the beginning of the ninth century. Tatian and Otfrid wrote **th** initially, but **d** medially, thus UG. **dër**, but UFr. **thër** (*the*); UG. and UFr. **ërda** (*earth*); UFr. **quad**, UG. **chuad** (*quoth*).

ACCIDENCE.

DECLENSION OF NOUNS.

§ 72. OHG. nouns have two numbers, singular and plural; three genders, masculine, feminine, and neuter, as in OE., from which the gender of nouns in OHG. does not materially differ; five cases, Nominative, Accusative, Genitive, Dative, and Instrumental. The Instr. case does not occur in all declensions. The Voc. is like the Nom. OHG. nouns are divided into two great divisions, according as the *stem* originally ended in a vowel or a consonant. Nouns whose stems originally ended in a vowel belong to the vocalic or so-called strong declension. Those whose stems originally ended in -n, belong to the weak declension. All other consonantal stems will be put together under the general heading, 'Minor Declensions.'

A. THE VOCALIC OR STRONG DECLENSION.

1. The a-declension.

§ 73. The a-declension comprises masc. and neut. nouns only, and corresponds to the Latin and Greek o-declension (Gr. masc. *-os*, neut. *-ον*, Lat. **-us**, **-um**), for which reason it is sometimes called the o-declension. The a-declension is divided into pure a-stems, ja-stems, and wa-stems.

1. Pure a-stems.

	Masculine.	Neuter.
Sing. Nom. Acc.	**tag** (*day*)	**wort** (*word*)
Gen.	**tages** (-as)	**wortes** (-as)
Dat.	**tage** (-a)	**worte** (-a)
Instr.	**tagu** (-o)	**wortu** (-o)

	Masculine.	Neuter.
Plur. Nom. Acc.	tagā (-a)	wort
Gen.	tago	worto
Dat.	tagum, -om; -un, -on	wortum, -om; -un, -on.

Note.—The endings -as, -a of the Gen. and Dat. sg. do not occur frequently until after the end of the ninth century. -un, -on are the usual Dat. pl. endings of the ninth century (§ 68).

§ 74. Like tag are declined most OHG. masculine nouns, e. g. bërg (*mountain*), wëg (*way*), geist (*spirit*), himil (*heaven*), tiufal (*devil*), kuning (*king*), etc.

§ 75. Dissyllables ending in -al, -ar, -an with long stems sometimes drop the a before a vocalic ending, as Nom. ackar (*acre, field*), Gen. ackres, etc. See § 36.

§ 76. Proper names of this declension take the pronominal ending -an in the Acc., as also truhtīn (*God, Lord*), e. g. Nom. Petrus, Acc. Petrusan; Acc. truhtīnan.

§ 77. Like wort are declined barn (*child*), sēr (*pain*), swërt (*sword*), honag (*honey*), zwīfal (cp. § 36) (*doubt*); here belong also the diminutives in -īn and -līn, as magatīn (*little maid*), fingarlīn (*little finger*), except that the Upper German dialects retain the -n in the Gen. and Dat. only, and that the Nom., Acc. pl. end in -iu in Alemanic.

§ 78. b. ja-stems.

Sing. Nom. Acc.	hirti (*herdsman*)	kunni (*race*)
Gen.	hirtes	kunnes
Dat.	(hirtie); hirte	(kunnie); kunne
Instr.	hirtiu; hirtu, -o	kunniu; kunnu, -o

	Masculine.	Neuter.
Plur. Nom. Acc.	**hirte; hirtā, -a**	**kunni**
Gen.	**hirteo, -io; hirto**	**kunneo; -io; kunno**
Dat.	**hirtum, -un, -on**	**kunnim, -in**
	hirtim, -in	**kunnum, un, -on.**

Note.—The forms in spaced type are the usual ones of the ninth century. The neuter nouns of this declension frequently end in -iu or -u in the Nom., Acc. pl. in Tatian.

§ 79. Like **hirti** are declined the nomina agentis ending in **-āri** (**-ari, -eri**), as **wahtāri** (**wahtari, wahteri**) (*watchman*), **lērāri** (*teacher*), **scrībāri** (*writer, scribe*); as also **karkāri** (*prison*), **altāri** (*altar*), and a few others, **rucki** (*back*), **phuzzi puzzi** (*well*), **kāsi** (*cheese*).

§ 80. Like **kunni** are declined very many neuters, as **enti** (*end*), **rīchi** (*kingdom*), **betti** (*bed*), **gizungi** (*language*), **finstarnessi** (*darkness*), **heri** (*army*), (Gen. **heries**, Dat. sg. **herie, herige**).

c. wa-stems.

	Masculine.	Neuter.
Sing. Nom. Acc.	**snēo, snē** (*snow*)	**kneo** (*knee*)
Gen.	**snēwes**	**knëwes**
Dat.	**snēwe**	**knëwe**
Plur. Nom. Acc.	**snēwā, -a**	**kneo**
Gen.	**snēwo**	**knëwo**
Dat.	**snēwum, -un, -on**	**knëwum, -un, -on.**

Note.—On the forms of the Nom. sg. see § 66. When the **w** is preceded by a consonant an **a** (sometimes **o, e**) is developed in the oblique cases, thus Nom. neut. **trëso** (*treasure*), Gen. **trësawes**; Nom. masc. **scato** (*shadow*), Gen. **scatawes**, see § 40.

§ 81. To this declension belong the masculines lēo (*grave*), sēo (*sea*), bū (Gen. būwes) (*dwelling*), and the neuters rēo (*corpse*), zëso (*right side*), smëro (*grease*).

2. The ō-declension.

§ 82. The ō-declension contains feminine nouns only, and corresponds to the Latin and Greek ā-declension, for which reason it is sometimes called the ā-declension. The wō-stems are declined exactly like the pure ō-stems. The jō-stems have also the same inflections as the pure ō-stems after the middle of the ninth century.

§ 83. a. Pure ō-stems.

	Sing.	Plur.
Nom. Acc.	gëba (*gift*)	gëbā
Gen.	gëba (-u, -o)	gëbōno
Dat.	gëbu, -o	gëbōm, -ōn, -on.

§ 84. Like gëba are declined a very large number of nouns, as ërda (*earth*), ēra (*honour*), zala (*number*), triuwa (*fidelity*), corunga (*temptation*), hertida (*hardness*), miltida (*compassion*), gi-nāda (*favour*), lōsunga (*deliverance*), stunta (*time*), etc.

§ 85. b. jō-stems.

	Sing.			
N.	sunte (*sin*) ;	suntea, -ia ;	sunta	kuningin (*queen*)
A.	,,	,,	,,	kuninginna ; (-in)
G.	,,	,,	,,	kuninginna
D.		suntiu	suntu	kuninginnu

	PLUR.		
N. A.	sunte;	sunteā, -iā;	suntā kuninginnā
G.		sunteōno;	suntōno kuninginnōno
D.		sunteōm;	suntōm, kuninginnōm, -ōn -ōn.

NOTE.—The forms in spaced type are the ordinary ones of the ninth century and do not differ from those of gëba.

§ 86. Like sunta are declined hella (*hell*), sibba, sippa (*peace*), minna (*love*), krippa (*manger*), etc.

§ 87. Like kuningin are declined: forasagin (*propheteſs*), friuntin (*friend*), burdin (*burden*), etc.

c. Feminine Abstract Nouns in -ī.

§ 88. This declension comprises two classes of stems which were originally different, but which have entirely fallen together in their inflection in OHG.—(1) adjectival abstract nouns the stems of which originally ended in -īn, Nom. -ī; (2) verbal abstract nouns with stems ending in -īni. Cp., on the one hand, Gothic mikilei (*greatness*) formed from mikils (*great*), diupei (*depth*) from diups (*deep*), Gen. mikileins diupeins (weak declension); and, on the other hand, dáupeins (*a dipping*) formed from dáupjan (*to dip*), naseins (*a rescuing*) from nasjan (*to rescue*), Gen. dáupeinais, naseinais (i-declension).

Sing. Nom. Acc. Gen. Dat.		hōhī (hōhīn) (*height*).
Plur. Nom. Acc.		hōhī (hōhīn)
	Gen.	hōhīno
	Dat.	hōhīm, -īn.

§ 89. Like hōhī are declined scōnī (*beauty*), suoꝛꝛī (*sweetness*), snëllī (*quickness*), tiufī (*depth*), menigī, managī (*mul-*

titude), **irstantanī** (*resurrection*), **toufī** (*a dipping*), **welī** (*choice*), **leitī** (*a leading*), etc.

3. The i-declension.

§ 90. The OHG. i-declension contains masculine and feminine nouns only. The **-i** was dropped regularly in the Nom. and Acc. sg. of nouns with long stems after the analogy of which it was also dropped for the most part in those with short stems. Cp. the corresponding distinction in OE.

a. **Masculines.**

	Sing.	Plur.
Nom. Acc.	**gast** (*guest*)	**gesti**
Gen.	**gastes**	**gesteo, -io ; gesto**
Dat.	**gaste**	**gestim, -in ; -en**
Instr.	**gastiu, gestiu ; gastu.**	

Note.—On the consonantal combinations which prevent umlaut from taking place where it might be expected, see § 22.

§ 91. Like **gast** are declined **liut** (*people*), **wurm** (*worm*), **aphul** (*apple*), **slag** (*blow*), **scrit** (*step*). **wini** (*friend*), **quiti** (*saying*) and a few others retain the **-i** in the Nom., Acc. sg., but follow **gast** in the other cases. Many **u-** and consonant stems have passed over into this declension: original u-stems were **skilt** (*shield*), **wirt** (*master of the house*), **heit** (*manner*), **sun** (*son*); consonant stems, **fuoz** (*foot*), **zan**, **zand** (*tooth*), **nagal** (*nail*).

b. **Feminines.**

	Sing.	Plur.
Nom. Acc.	**anst** (*favour*)	**ensti**
Gen.	**ensti**	**ensteo, io ; ensto**
Dat.	**ensti**	**enstim, -in ; -en.**

NOTE.—On the consonantal combinations which prevent umlaut, see § 22.

§ 92. Like **anst** are declined **stat** (*place*), **jugund** (*youth*), **fart** (*journey*), **gift** (*gift*), **giburt** (*birth*), etc., **kuri** (*choice*) and **turi** (*door*) retain the **i** in the Nom., Acc. sg., but follow **anst** in the other cases. Like **anst** are also declined the old u-stems **fluot** (*flood*), **lust** (*desire*), and the consonant stems **gans** (*goose*), **miluh** (*milk*), **magad** (*virgin*), and a few others.

4. The u-declension.

§ 93. The u-declension no longer existed in OHG. as an independent declension; the nouns originally belonging to it having been for the most part transferred to the i-declension and also a few to the a-declension. Below will be found a summary of the more frequent traces of this declension still existing in OHG.

a. Masculines.

§ 94. **Situ** (*custom*), **fridu** (*peace*), **hugu** (*understanding*), **sigu** (*victory*), **witu** (*wood*), **sunu** (beside **sun**) retained their **u** in the Nom., Acc. sg. (§ 35, 2); in the other cases they followed the i-declension.

b. Neuter.

§ 95. **Fihu** (*cattle*) retained the **u** in the Nom., Acc. sg. (§ 35, 2), in the Gen. and Dat. sg. it had the same endings as **wort** (*word*).

c. Feminine.

§ 96. **Hant** was declined like **anst**, except that in the Dat. pl. it retained the old u-endings **hantum**, **-un**, **-on**; cp. NHG. **abhanden**, **vorhanden**.

B. Weak Declension (n-stems).

§ 97. The weak declension contains all three genders.

a. Masculines.

	Sing.	Plur.
Nom.	hano (*cock*)	hanon, hanun
Acc.	hanon, hanun	hanon, hanun
Gen.	hanen, hanin	hanōno
Dat.	hanen, hanin	hanōm, -ōn.

b. Neuters.

	Sing.	Plur.
Nom. Acc.	hërza (*heart*)	hërzun, -on
Gen.	hërzen, hërzin	hërzōno
Dat.	hërzen, hërzin	hërzōm, ōn.

c. Feminines.

	Sing.	Plur.
Nom.	zunga (*tongue*)	zungūn
Acc.	zungūn	zungūn
Gen.	zungūn	zungōno
Dat.	zungūn	zungōm, -ōn.

§ 98. Like hano are declined hërro, hëro (*master*), wahsmo (*fruit*), ohso (*ox*), stërno (*star*), gomo (*man*), namo (*name*), willo (*will*), forasago (*prophet*), etc.

§ 99. Like hërza are declined ouga (*eye*), ōra (*ear*).

§ 100. Like zunga are declined quëna (*woman*), diorna (*maiden*), sunna (*sun*), etc.

C. Minor Declensions.

1. Monosyllabic Consonant Stems.

§ 101. a. Masculines.

	Sing.	Plur.
Nom. Acc.	man (*man*)	man
Gen.	mannes	manno
Dat.	man, manne	mannum, -un ; -om, -on.

Note.—eoman, ioman (*some one*), neoman, nioman (*no one*), have the pronominal ending -an in the Acc., thus eomannan, neomannan.

zan, zand (*tooth*) and fuoz (*foot*) have passed over into the i-declension, the latter, however, retained the consonantal endings -um, -un, -on in the Dat. plural.

§ 102. No traces of neuters of this class now remain, unless there be such a trace in the Dat sg. hūs (*to a house*) beside hūse.

b. Feminines.

§ 103. The nouns originally belonging here have also mostly passed over into the i-declension.

	Sing.	Plur.
Nom. Acc.	naht (*night*)	naht
Gen.	naht	nahto
Dat.	naht	nahtum, -un, -on.

Note.—buoch (*book*) was mostly neut. in the sg. Gen. buoches, Dat. buoche ; in the pl. it was fem. and followed naht.

burg (*borough, city*) and brust (*breast*) sometimes followed naht, sometimes anst.

2. Stems in -r.

§ 104. To this class belonged: fater (*father*), bruoder (*brother*), muoter (*mother*), tohter (*daughter*), and swëster (*sister*).

§ **105.**

	Sing.	Plur.
Nom. Acc.	**fater**	**faterā, -a**
Gen.	**fater; fateres**	**fatero**
Dat.	**fater; fatere**	**faterum, -un; -on.**

Note.—**fateres, fatere** and the pl. forms have been made after the analogy of the **a**-stems.

§ **106.** Sing. Nom. Acc. Gen. Dat. **muoter**

Plur. Nom. Acc. **muoter**
Gen. **muotero**
Dat. **muoterum, -un, -on.**

§ **107.** Like **muoter** were also declined **bruoder, tohter,** and **swëster.**

3. Stems in -nt.

§ **108.** To this class belonged present participles used as nouns (for the inflection of the participles themselves, see § 123).

	Sing.	Plur.
Nom. Acc.	**friunt** (*friend*)	**friunt; friuntā, -a**
Gen.	**friuntes**	**friunto**
Dat.	**friunte**	**friuntum, -un, -on.**

Note.—Here belonged originally a large number of nouns, as **fīant** (*enemy*), **wīgant** (*warrior*), etc., all of which have passed into the **a**-declension.

4. Stems in -os, -es.

§ **109.** This class corresponded to the Greek neuters in *-os*, Latin **-us, -eris.**

§ 110.	Sing.	Plur.
Nom. Acc.	lamb (*lamb*)	lembir
Gen.	lambes	lembiro
Dat.	lambe	lembirum, -om;
Instr.	lambu, -o.	-un, -on.

§ 111. Like lamb were declined kalb (*calf*), blat (*leaf*), grab (*grave*), and a few others.

DECLENSION OF ADJECTIVES.

§ 112. Adjectives are declined as strong or weak. They have three genders, and the same cases as nouns. The endings of the strong declension are partly nominal and partly pronominal (the latter are given in italics). The nominal endings are those of the a- and ō-declension. The strong declension is divided into pure a-, ō-stems, ja-, jō-stems, and wa-, wō-stems, like the corresponding nouns.

A. Strong Declension.

1. Pure a-, ā-stems.

§ 113.	*Masc.*	*Neut.*	*Fem.*
Sing. Nom.	blint*ēr* (*blind*)	blint*aʒ*	blint*iu*
Acc.	blint*an*	blint*aʒ*	blint*a*
Gen.	blint*es*	blint*es*	blint*era*
Dat.	blint*emu, -emo*	blint*emu, -emo*	blint*eru, -ero*
Instr.	blint*u*, -o	blint*u*, -o	
Plur. Nom.	blint*e*	blint*iu*	blint*o*
Acc.	blint*e*	blint*iu*	blint*o*
Gen.	blint*ero*	blint*ero*	blint*ero*
Dat.	blint*ēm, -ēn*	blint*ēm, -ēn*	blint*ēm, -ēn*.

NOTE.—1. The Nom. case sg. and pl. has often an uninflected form, so also the Acc. sg. neut., as **blint**. This remark applies to all adjectives of the strong declension.

2. The Nom. sg. fem. and the Nom., Acc. pl. neut. frequently end in **-u** (**blintu**) in Upper Franconian.

3. Adjectives ending in **-al**, **-ar**, **-an** with long stems sometimes drop the **a** before a vocalic ending, as **bittar** (*bitter*), Gen. **bittres**. See § 36.

§ 114. Like **blint** are declined all adjectives whose uninflected form ends in a consonant, as **guot** (*good*), **alt** (*old*), **jung** (*young*), **guldīn** (*golden*), **mahtīg** (*mighty*), **ërdlīh** (*earthly*), etc.

2. ja-, jō-stems.

§ 115. The **ja-**, **jō**-stems differ from the pure **a-**, **ō**-stems in the uninflected form only which regularly ends in **-i**.

§ 116.

	SING.		
	Masc.	*Neut.*	*Fem.*[1]
Nom.	**scōnēr** (*beautiful*)	**scōnaz**	**scōniu**
Acc.	**scōnan**	**scōnaz**	**scōna**
	etc.	etc.	etc.

§ 117. Like **scōni** are declined all adjectives whose uninflected form ends in **-i**, also all present participles; as **festi** (*fast*), **māri** (*renowned*), **tiuri** (*dear*), **biderbi** (*useful*), **bëranti** (*bearing*), etc.

3. wa-, wō-stems.

§ 118. This class differs from the pure **a-**, **ō**-class in the uninflected form only. Those adjectives whose uninflected form ends in **-o** preceded by a consonant, usually develop an **a** (seldom **e**, **o**) between the consonant and the **w** in the inflected forms. See § 40.

§ 119.

		SING.	
	Masc.	*Neut.*	*Fem.*
Nom.	gar(a)wēr (*ready*) garwēr	gar(a)waz garwaz	garawiu garwiu
Nom.	fawēr (*little*)	fawaz	fawiu
	etc.	etc.	etc.

§ 120. To this class belong **garo** (*ready*); **gëlo** (*yellow*), **zëso** (*right, dexter*); **fao, fō** (*little*); **slēo, slē** (*dull*); **frao, frō** (*glad, joyful*); **rao, rō** (*raw*). See § 66.

B. WEAK DECLENSION.

§ 121. The weak declension of adjectives agrees exactly with that of the nouns.

	SING.		
	Masc.	*Neut.*	*Fem.*
Nom.	blinto	blinta	blinta
Acc.	blinton, -un	blinta	blintūn
Gen. Dat.	blinten, -in	blinten, -in	blintūn.
	PLUR.		
Nom. Acc.	blinton,-un	blintun,-on	blintūn
Gen.	blintōno	blintōno	blintōno
Dat.	blintōm,-ōn	blintōm,-ōn	blintōm,-ōn.

§ 122. In the same manner are declined the weak forms of the **ja-, jō-** and **wa-, wō-**stems, thus:—

		SING.	
	Masc.	*Neut.*	*Fem.*
Nom.	scōno gar(a)wo	scōna gar(a)wa	scōna gar(a)wa
	etc.	etc.	etc.

C. Declension of Participles.

§ 123. The present participle has both the strong and the weak declension. In the former case it is declined like a ja-, jō-stem, and in the latter case like blinto. Thus uninflected form nëmanti (*taking*), salbōnti (*anointing*), habēnti (*having*).

Strong.

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	nëmantēr	nëmantaz	nëmantiu
	salbōntēr	salbōntaz	salbōntiu
	etc.	etc.	etc.

Weak.

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	nëmanto	nëmanta	nëmanta
	salbōnto	salbōnta	salbōnta
	etc.	etc.	etc.

§ 124. The past participle, like the present, has both the strong and the weak declension. The uninflected form of strong verbs ends in -an, as ginoman (*taken*), giritan (*ridden*); that of the weak verbs ends in -t, as gihabēt (*had*), gisalbōt (*anointed*).

Strong.

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	ginomanēr	ginomanaz	ginomaniu
	gihabētēr	gihabētaz	gihabētiu
	etc.	etc.	etc.

Note.—In Franconian monuments the suffix -an occasionally appears as -on, -en, or -in in the inflected forms.

Weak.

	Masc.	*Neut.*	*Fem.*
Nom.	ginomanō	ginomanā	ginomana
	gihabēto	gihabēta	gihabēta
	etc.	etc.	etc.

D. The Comparison of Adjectives.

1. The Comparative Degree.

§ 125. The comparative is formed by means of the two suffixes **-ir-** (=Gothic **-iz-**) and **-ōr-** (=Gothic **-ōz-**), to which are then added the endings of weak adjectives. Polysyllablic adjectives formed with derivative suffixes and compound adjectives take the suffix **-ōr-**; **ja-**, **jō**-stems the suffix **-ir-**; uncompounded pure **a-**, **ō**-stems sometimes take the one, sometimes the other suffix, thus:—

Positive.	Comparative.
sālīg (*blessed*)	**sālīgōro**
tiurlīh (*dear*)	**tiurlīhhōro**
engi (*narorw*)	**engiro**
suoẓi (*sweet*)	**suoẓiro**
lang (*long*)	**lengiro**
hōh (*high*)	**hōhiro**, **hōhōro**

Note.—The ending **-iro** is sometimes weakened to **-ero** in Franconian monuments. Beside **jungiro**, the ordinary comp. of **jung** (*young*), appear **jungoro** and **jūgiro**; with the latter form cp. Gothic pos. **juggs** =***jungs**, comp. **jūhiza**.

2. The Superlative.

§ 126. The Superlative is formed by means of the two suffixes **-ist-** (=Gothic **-ist-**) and **-ōst-** (=Gothic **-ōst-**), to

which are then added the endings of weak adjectives. Adjectives which have **-iro** in the comparative have **-isto** in the superlative, and those which have **-ōro** in the comp. have **-ōsto** in the superlative, thus **sālīgōsto, tiurlīhhōsto, engisto, suoẓisto, lengisto, hōhisto, hōhōsto.**

3. Irregular Comparison.

§ **127.** The following adjectives form their comparatives and superlatives from a different root than the positive :—

guot (*good*)	comp.	**beẓẓiro**	superl.	**beẓẓisto**
ubil (*bad*)	,,	**wirsiro**	,,	**wirsisto**
mihhil (*great*)	,,	**mēro**	,,	**meisto**
luzzil (*little*)	,,	**minniro**	,,	**minnisto**

NOTE.—1. Beside the regular form **mēro** (=Gothic **maiza**) occur in Alemanic the forms **mēriro, mērōro,** which are double comparatives like Mod. Eng. **nearer.**

2. **leẓẓisto** (*last*) is defective.

§ **128.** In a few cases the comparative and superlative are formed from an adverb or preposition, as in Latin.

POS.	COMP.	SUPERL.
after (*after*)	**aftro, aftaro, -ero**	**aftrōsto** / **afterōsto** / **aftristo**
ēr (*formerly*)	**ēriro**	**ēristo**
fora, furi (*before*)	**furiro**	**furisto**
furdir (*forwards*)	**fordro** / **fordaro, -oro**	**fordarōsto**
hintar (*behind*)	**hintaro**	**hintarōsto**
inne (*within*)	**innaro**	**innarōsto**
oba (*above*)	**obaro, oboro**	**obarōsto**
untar (*down*)	**untaro**	**untarōsto**
ūẓ, ūẓar (*outside*)	**ūẓaro**	**ūẓarōsto.**

ATIC SOCIETY OF

NOTE.—Beside the regular forms **abaro**, etc., the Alemanic dialect frequently has forms with double comparative endings, as **abarōro**, etc., cp. **mēriro, mērōro.**

APPENDIX.

FORMATION OF ADVERBS FROM ADJECTIVES.

§ 129. 1. By simply adding **-o** to the uninflected form of the adjective when it ends in a consonant, thus:—

adj. **mahtīg** (*mighty*)	adv. **mahtīgo**
„ **ubil** (*bad*)	„ **ubilo**
„ **tiurlīh** (*dear*)	„ **tiurlīho.**

2. Adjectives ending in **-i** (**ja-, jō**-stems) drop the **-i** before the adverbial ending **-o**; and those containing a mutated stem vowel change it back to the unmutated one, thus:—

adj. **scōni** (*beautiful*)	adv. **scōno**
„ **tiuri** (*dear*)	„ **tiuro**
„ **festi** (*fast*)	„ **fasto**
„ **semfti** (*soft*)	„ **samfto.**

COMPARISON OF ADVERBS.

§ 130. The comparative degree of adverbs ends in **-ōr** (never **-ir**); the superlative mostly ends in **-ōst**, but sometimes also in **-ist**, thus:—

Adj. **lang** (*long*);	adv. comp. **langōr**	superl. **langōst**
„ **festi** (*fast*);	„ „ **fastōr**	„ **fastōst**
„ **jung** (*young*)		„ **jungist.**

§ 131. The following are irregular :—

wola (*well*)	comp.	**baz**	superl.	**bezzist**
	„	**wirs** (*worse*)	„	**wirsist**
	„	**mēr** (*more*)	„	**meist**
	„	**min** (*less*)	„	**minnist**

NOTE.—Beside **mēr, meist** occur the weak neuter adj. forms (**mēra, meista**) as adverbs.

NUMERALS.

I. Cardinal and Ordinal.

CARDINAL.	ORDINAL.
ein (*one*)	**ēristo, furisto**
zwei (*two*)	**ander**
drī (*three*)	**dritto**
feor, fior (*four*)	**feordo, fiordo**
fimf, finf (*five*)	**fimfto, finfto**
sēhs (*six*)	**sēhsto**
sibun (*seven*)	**sibunto**
ahto (*eight*)	**ahtodo**
niun (*nine*)	**niunto**
zēhan, zēhen (*ten*)	**zēhanto**
einlif (*eleven*)	**einlifto**
zwelif (*twelve*)	**zwelifto**
drīzēhan (*thirteen*)	**drittozēhanto**
fiorzēhan (*fourteen*)	**fiordozēhanto**
finfzēhan (*fifteen*)	**finftazēhanto**
sēhszēhan (*sixteen*)	**sēhstazēhanto**
***sibunzēhan** (*seventeen*)	**sibuntozēhanto**
ahtozēhan (*eighteen*)	**ahtodazēhanto**
niunzēhan (*nineteen*)	**niuntazēhanto**
zweinzug (*twenty*)	**zweinzugōsto**

CARDINAL.	ORDINAL.
drīẓẓug, drīẓug (*thirty*)	drīẓugōsto
fiorzug (*forty*)	fiorzugōsto
finfzug (*fifty*)	finfzugōsto
sëhszug (*sixty*)	sëhszugōsto
sibunzug (*seventy*)	sibunzugōsto
ahtozug (*eighty*)	ahtozugōsto
niunzug (*ninety*)	niunzugōsto
zëhanzug / hunt (*hundred*)	zëhanzugōsto
zwei hunt (*two hundred*)	
~~thūsunt~~ / dūsunt (*thousand*).	

§ 132. The first three cardinal numerals are declinable in all cases and genders.

1. **ein** follows the strong declension, when used as a numeral, § 113. When **ein** is used in the sense of *alone*, it follows the weak declension.

2.	*Masc.*	*Neut.*	*Fem.*
Nom. Acc.	zwēne	zwei	zwā (zwō)
Gen.	zweio	zweio	zweio
Dat.	zweim, zwein	zweim, zwein	zweim, zwein

3.	*Masc.*	*Neut.*	*Fem.*
Nom. Acc.	drī	driu	drīo
Gen.	drīo	drīo	drīo
Dat.	drim, drin	drim, drin	drim, drin.

§ 133. The cardinal numerals 4–12 remain uninflected when they stand before a noun, while, if they stand after a noun or are used as nouns, they are declined according to the i-declension. The neut., Nom. and Acc. has the adjectival ending.

	Masc. Fem.	*Neut.*
Nom. Acc.	-i	-iu; -ú
Gen.	-eo, -o	-eo, -o
Dat.	-im, -in	-im, -in.

§ 134. The cardinal numerals 20–100 ending in **-zug** = OE. **-tig**, Gothic **tigus** (*decade*) are followed by the Genitive. **dūsunt**, **thūsunt** is mostly treated as a fem. substantive, but sometimes also as a neuter.

§ 135. **ander** (*second*), inflected form **anderēr**, **-aẓ**, **-iu**, follows the strong declension, the remaining ordinal numerals follow the weak declension.

2. Other Numerals.

§ 136. 1. Distributive numerals, as **einluzze** (*one by one*), **zwiske** (*two by two*).

2. Multiplicatives, as **einfalt** (**falt** = OE. **-fealde**), **zwifalt**, etc.

3. Numeral adverbs, as **eines**, Gen. sg. (*once*); **zwiror**, **zwiron** (*twice*); **driror** (*thrice*). The higher numbers, as also sometimes those given above, are formed by means of prefixing the cardinal numbers to **stunt** (*time*), thus, **sibunstunt** (*seven times*).

PRONOUNS.

§ 137. **1. Personal.**

	SING.	PLUR.
Nom.	**ih** (*I*)	**wir**
Acc.	**mih**	**unsih**
Gen.	**mīn**	**unsēr**
Dat.	**mir**	**uns.**

wi — wir

	Sing.	Plur.
Nom.	dū, du (*thou*)	ir
Acc.	dih	iuwih
Gen.	dīn	iuwēr
Dat.	dir	iu.

	Sing.		
	Masc.	*Neut.*	*Fem.*
Nom.	ër (*he*)	iz (*it, there*)	siu; sī, si (*she*)
Acc.	inan, in	iz	sia (sie)
Gen.	(sīn)	is, ës	ira (iru, -o)
Dat.	imu, imo	imu, imo	iru (-o)

	Plur.		
Nom.	sie	siu	sio
Acc.	sie	siu	sio
Gen.	iro	iro	iro
Dat.	im, in	im, in	im, in.

Note.—1. ih and dū were often attached enclitically to the verb, especially in poetry, as gibuh = gibu ih, findistu = findis dū. The forms iuwih, iuwēr were mostly written iuuih, iuuēr, sometimes also iuih, iuēr.

2. Beside ër (= Latin and Gothic is [*he*]) appear in some Franconian monuments the forms hër, hē (= OE. hē, he, and Lat. ce in *ho-i-ce > hic).

3. Beside the accented forms inan, imo, iro, sia, sie, sio occur the unaccented forms nan, mo, ro, sa, se, so.

4. ër, iz, ës, in were sometimes attached enclitically to a preceding word, as giloubt-ër = giloubta ër; imos = imo ës, etc.

§ 138. **2. Reflexive.**

Sing.	Plur.
Acc. sih (*oneself*)	sih
Gen. sīn (ira)	(iro)
Dat. (imu, iru)	(im).

3. Possessive.

§ 139. The possessive pronouns of the first and second persons were formed from the Gen. case of the corresponding personal pronouns, thus, **mīn** (*my*), **dīn** (*thy*), **unsēr** (*our*), **iuwēr** (*your*). The masc. and neut. sg. were expressed by the reflexive form **sīn** (*his, its*); the fem. sg. by **ira** (*her*, lit. *of her*), and the plural all genders by **iro** (*their*, lit. *of them*).

They were declined according to the strong declension, § 113.

	Masc.	*Neut.*	*Fem.*
Nom.	**mīnēr**	**mīnaz**	**mīniu**
	unserēr	**unseraz**	**unseriu.**

NOTE.—Beside **unserēr, iuwerēr** the forms **unsarēr, iuwarēr** sometimes occur.

§ 140. **unsēr** and **iuwēr** have also shortened inflected forms in Franconian:—

		Masc.	*Neut.*	*Fem.*
Sing.	Nom.	**unsēr**	**unsaz**	**unsu**
	Acc.	**unsan**	**unsaz**	**unsa**
	Gen.	**unses**	**unses**	**unsera**
	Dat.	**unsemo**	**unsemo**	**unseru**
Plur.	Nom.	**unse**	**unsu**	**unso**
		etc.	etc.	etc.

4. Demonstrative.

§ 141. The simple demonstrative **thër, dër** was employed both as definite article and relative pronoun.

SING.

	Masc.	*Neut.*	*Fem.*
Nom.	dër	daz	diu
Acc.	dën	daz	dea, dia (die).
Gen.	dës	dës	dëra, (dëru, -o)
Dat.	dëmu, dëmo	dëmu, dëmo	dëru, -o
Instr.		diu	

PLUR.

Nom. Acc.	dē, dea, dia, die	diu, (dei)	deo, dio
Gen.	dëro	dëro	dëro
Dat.	dēm, dēn	dēm, dēn	dēm, dēn.

NOTE.—1. The Franconian dialects have mostly the unshifted forms thër, thaz, thiu, etc.

2. Beside the Nom. form thër occurs also thie (thē) in Tatian.

3. Beside the Nom., Acc. fem. pl. thio occur in Franconian also thie, rarely thia.

4. dër, etc., when used as a rel. pronoun, frequently had contracted forms, especially in poetry, as theih from *tha ih = thaz ih, cp. Goth. neut. hwa, thiuns = thiu uns, zēn = zi thēn.

§ 142. The compound demonstrative pronoun is declined thus:—

SING.

	Masc.	*Neut.*	*Fem.*
Nom.	dëse, dësēr (*this*)	diz	dësiu, disiu (thisu)
Acc.	dësan	diz	dësa
Gen.	dësses	dësses	dësera
Dat.	dësemu, dësemo	dësemu, dësemo	dëseru
Instr.		dësiu, dësu disiu, disu	

		PLUR.	
Nom. Acc.	dëse	dësiu, disiu (thisu)	dëso
Gen.	dësero	dësero	dësero
Dat.	dësēm, -en	dësēm, -en	dësēm, -en.

NOTE.—The Nom. sg. masc. is thërēr in Otfrid. The Gen. sg. fem. is thërera in Otfrid and thërra (thërro) in Tatian; Dat. fem sg. thëreru in Otfrid, and thërru (thërro, thërra) in Tatia..; Gen. pl. thërero in Otfrid, and thërero (thërro) in Tatian.

§ 143. jenēr (*that, yon*), mostly written genēr, is declined like a strong adjective, § 113.

sëlb (*self, ipse*) may follow either the strong or the weak declension. Combined with the def. art., it signifies *same*, and always follows the weak declension.

5. Relative.

§ 144. A relative pronoun proper did not exist in OHG., its place was supplied by the demonstrative dër, daz, diu.

6. Interrogative.

§ 145. The OHG. simple interrogative pronoun had no independent form for the feminine, and was declined in the singular only.

SING.

	Masc. Fem.	*Neut.*
Nom.	hwër, wër (*who*)	hwaz, waz (*what*)
Acc.	hwënan wënan, wën	hwaz, waz
Gen.	hwës, wës	hwës, wës
Dat.	hwëmu, wëmo	hwëmu, wëmo
Instr.		hwiu, wiu.

NOTE.—1. The initial **h** was dropped from the beginning of the ninth century.

2. For the Instr. **wiu** the form **hiu** is also found.

3. A noun following **wër** was put in the Gen., as **wër manno** (*which man*, lit. *who of men*).

§ **146.** **hwëdar**, **wëdar** (*which of two*), **hwëlīh**, **wëlīh** (*which*), **hweolīh** (*of what sort*), and **solīh** (*such*) were declined like strong adjectives, § 113.

7. Indefinite.

§ **147.** **sum**, **sumilīh**, **sumalīh** (*a certain one, some one*), declined like a strong adjective.

ein (*one*), **einīg**, **eining** (in negative sentences *any, anyone*), declined like a strong adjective.

wër (*whoever*), **sō wër sō** (*whosoever*), **ëtewër** (*anyone*).

thëheïn, **dëhein** (*anyone, any*); in negative sentences *no one, no, none.*

man (*one*), **eoman**, **ioman** (*somebody*), **neoman**, **nioman** (*nobody*).

nihein, **nihhein**; **nohein nohhein** (*no, none*).

wiht, **eowiht**, **iowiht** (*anything*); **neowiht**, **niowiht** (*nothing*).

gilīh (*like*) (with a noun in the Gen.=*each*), **manno gilīh** (*each man*); **wëlīh**, **giwëlīh**, **eogiwëlīh**, **iogiwëlīh** (*each*).

VERBS.

§ **148.** The OHG. verb has the following independent forms:—one voice (active), two numbers, three persons, two tenses (present and preterite), two complete moods (indica-

tive and subjunctive, the latter originally the optative), besides an imperative which is only used in the present tense, three verbal nouns (pres. infin., pres. participle, and gerund), and one verbal adjective (the past participle).

Conjugation.

§ 149. The OHG. verbs are divided into two great classes:—Strong and Weak. The latter form their preterite by the addition of the syllable -ta, and their past participle by means of a t-suffix; the former form their pret. and past participle by vowel gradation (ablaut).

Ablaut is the gradation of vowels both in stem and suffix, caused by the primitive Indo-Germanic system of accentuation. The vowels vary within certain series of related vowels, called ablaut-series. There are in OHG. six such series which appear most clearly in the various classes of the strong verbs. We are able to conjugate a strong verb when we know the four stems, as seen (1) in the infin. or 1. sg. pres. indic., (2) 1. sg. pret. indic., (3) 1. pl. pret. indic., (4) the past participle. By arranging the vowels according to these four stems we arrive at the following system:—

	i.	ii.	iii.	iv.
I.	ī, ī	ei, ē	i	i
II.	eo(io), iu	ou, ō	u	o
III.	i(ë), i	a	u	u, o
IV.	ë, i	a	ā	o
V.	ë, i	a	ā	ë
VI.	a, a	uo	uo	a

NOTE.—On the differences ei and ē, io and iu, ou and ō, i and ë, ë and i, u and o, see §§ 30, 31, 32, 18, 16, 17, 24.

Besides these two great classes of strong and weak verbs, there are a few others which will be treated under the general heading *Minor Groups.*

The strong verbs were originally further subdivided into reduplicated and non-reduplicated verbs. The reduplication has, however, entirely disappeared in OHG. The non-reduplicated verbs are divided into six classes according to the six ablaut-series given above. The originally reduplicated verbs are put together here and called Class VII.

A. STRONG VERBS.

§ 150. The conjugation of nëman (*to take*) will serve as a model for all strong verbs.

Present.

	INDIC.	SUBJ.
Sing. 1.	nimu	nëme
2.	nim-is, (-ist)	nëm-ēs, (-ēst)
3.	nimit	nëme
Plur. 1.	nëm-emēs, (-ēn)	nëm-emēs, (-ēn)
2.	nëmet	nëmēt
3.	nëm-ant, (-ent)	nëmēn

	IMPER.	INFIN.
Sing. 2.	nim	nëm-an, (-en)
Plur. 1.	nëm-amēs, -emēs, (-ēn)	GERUND.
2.	nëmet	Gen. nëmannes
		Dat. nëmanne

PRES. PART. nëm-anti, (-enti).

Preterite.

		Indic.	Subj.
Sing.	1.	nam	nāmi
	2.	nāmi	nām-īs, (-īst)
	3.	nam	nāmi
Plur.	1.	nām-umēs, (-un)	nām-īmēs, (-īn)
	2.	nāmut	nāmīt
	3.	nāmun	nāmīn

Past Part. ginoman.

Note.—1. The ending -st of the 2nd sg. does not occur in the oldest monuments; it arose partly from analogy with the preterite-present forms **kanst, gitarst,** etc., and partly from a false etymological division of the pronoun from the verb to which it was frequently attached enclitically, thus **nimisþu** > **nimistu**, from which **nimist** was extracted as the verbal form, cp. the similar process in OE.

2. The ending -mēs of the 1st pl. properly belongs to the present indic. and imperative, from which it was transferred by analogy to the 1st pl. subj. pres. and to the pret. indic. and subj.

3. The ending -ēn of the 1st pl. belongs properly to the subj. pres. only.

4. The ending -un of the 1st pl. pret. indic. arose regularly from older -um.

5. The infin. ending -en is due to that of the weak verbs, Class I, where -en arose regularly.

6. The 2nd sg. pret. indic. has always the same stem vowel as the pret. subj. and pret. pl. indic.

The above remarks have merely been made with a view of explaining the verbal forms with double endings. It must not, however, be assumed that the forms, which have remained unmentioned were all regularly developed from the Germanic primitive language. Some of them were either OHG. new formations (e.g. 2nd pl. indic. and imper., the regular form of which would be ***nimit**), or had been modified in some way partly by analogy and partly by levelling, e.g. the **e** in **nēmemēs**, older form **nēmamēs**,

Ablaut-series.

§ 151. We shall only give in each class a few verbs to illustrate the gradation of vowels and consonant changes. All other verbs occurring in the texts will be found in the glossary referred to their proper class.

§ 152. CLASS I.

INF.	PRET. SG.	PRET. PL.	P.P.
ī	ei / ē } § 30	i	i
bītan (*to wait*)	beit	bitun	gibitan
scrīban (*to write*)	screib	scribun	giscriban
stīgan (*to ascend*)	steig	stigun	gistigan
rīsan (*to fall*)	reis	rirun	giriran
snīdan (*to cut*)	sneid	snitun	gisnitan
spīwan (*to vomit*)	spēo (spē)	spiwun	gispiwan
dīhan (*to thrive*)	dēh	digun	gidigan
līhan (*to lend*)	lēh	liwun	giliwan.

NOTE.—On the pret. spēo, spē, see § 66, and for the consonant changes § 63.

§ 153. CLASS II.

INFIN.	PRES.	PRET. SG.	PRET. PL.	P.P.
io	iu	ou / ō } § 31	u	o
liogan (*to lie*)	liugu	loug	lugun	gilogan
klioban (*to cleave*)	kliubu	kloub	klubun	gikloban
biotan (*to offer*)	biutu	bōt	butun	gibotan
kiosan (*to choose*)	kiusu	kōs	kurun	gikoran
ziohan (*to draw*)	ziuhu	zōh	zugun	gizogan
Here belong also—				
sūfan (*to sip, drink*)	sūfu	souf	suffun	gisoffan
sūgan (*to suck*)	sūgu	soug	sugun	gisogan.

NOTE.—1. On the Upper German forms of the infin. with **iu** (**liugan**) see § 32. For **kōs** beside **kurun**, etc., see § 63.

2. Verbs of this class ending in **w** have **iu** throughout the present and **ū** in the pret. pl. and past participle, as **kiuwan** (*to chew*), **kou** (§ 66), **kūwun, gikūwan**; in the two last forms the **w** was often dropped.

3. **sūfan, sūgan** are properly aorist presents, like Greek *τύφω, τρίβω*.

§ 154. CLASS III.

To this class belong all strong verbs having a medial nasal or liquid + consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + consonant.

Those with nasal + consonant have **i** in the infin. and throughout the present (§ 16, 1) and **u** in the past participle (§§ 17, 24); the others have **i** in the sing. present (§ 16, 2), **ë** in the plural, and **o** in the past participle.

INFIN. **i** / **ë**	PRES. SG. **i**	PRET. SG. **a**	PRET. PL. **u**	P.P. **u** / **o**
bintan (*to bind*)	**bintu**	**bant**	**buntun**	**gibuntan**
rinnan (*to run*)	**rinnu**	**ran**	**runnun**	**girunnan**
singan (*to sing*)	**singu**	**sang**	**sungun**	**gisungan**
wërdan (*to become*)	**wirdu**	**ward**	**wurtun**	**wortan**
stërban (*to die*)	**stirbu**	**starb**	**sturbun**	**gistorban**
hëlfan (*to help*)	**hilfu**	**half**	**hulfun**	**giholfan**
fëhtan (*to fight*)	**fihtu**	**faht**	**fuhtun**	**gifohtan**
brëstan (*to burst*)	**bristu**	**brast**	**brustun**	**gibrostan**

NOTE.—1. **dwingan** (*to compel*) has the p.p. **gidungan** beside **gidwungan.**

2. **biginnan** (*to begin*) and **bringan** (*to bring*) have the weak preterites **bigonta, bigonda, brāhta,** beside the strong **bigan, brang.**

CLASS IV.

§ 155. To this class belong strong verbs whose stems end in a single liquid or nasal, and a few others.

INFIN.	PRES.SG.	PRET.SG.	PRET.PL.	P.P.
ë	i	a	ā	o
nëman (*to take*)	nimu	nam	nāmun	ginoman
bëran (*to bear*)	biru	bar	bārun	giboran
hëlan (*to hide*)	hilu	hal	hālun	giholan
stëlan (*to steal*)	stilu	stal	stālun	gistolan
quëman (*to come*)	quimu	quam	quāmun	quoman
Here belong also—				
sprëchan (*to speak*)	sprichu	sprah	sprāchun	gisprochan
brëchan (*to break*)	brichu	brah	brāchun	gibrochan.

NOTE.—Beside the p.p. quoman occurs also quëman, formed after the analogy of Class V. For initial quë-, qui-, Tatian has co-, cu-.

CLASS V.

§ 156. To this class belong all those verbs having ë, i in the present, and ending in other consonants than those in Classes III and IV.

INFIN.	PRES. SG.	PRET. SG.	PRET. PL.	P.P.
ë	i	a	ā	ë
gëban (*to give*)	gibu	gab	gābun	gigëban
sëhan (*to see*)	sihu	sah	sāhun	gisëhan
quëdan (*to say*)	quidu	quad	quātun	giquëtan
ëẓẓan (*to eat*)	iẓẓu	āẓ	āẓun	gëẓẓan
wësan (*to be*)	wisu	was	wārun	
lësan (*to read, gather*)	lisu	las	lārun	gilëran
gëhan (*to confess*)	gihu	jah	jāhun	gigëhan
Here belong also—				
sitzen (*to sit*)	sitzu	saẓ	sāẓun	gisëẓẓan
bitten (*to beg*)	bittu	bat	bātun	gibëtan
liggen (*to lie down*)	liggu	lag	lāgun	gilëgan.

NOTE.—1. With the ā in āz, cp. OE. ëtan, Lat ĕdere (*to eat*), beside OE. ǣt, Lat. ēd-ī.

2. On **gihu, gëhan**, beside **jah**, see § 67.

3. **sitzen** from ***sitjan**, **bitten** from ***bidjan** (= Gothic **bidjan**), **liggen** from ***ligjan**. See § 56. The **j** belonged to the present only.

§ 157. CLASS VI.

PRES.	PRET. SG.	PRET. PL.	P.P.
a	**uo**	**uo**	**a**
faran (*to go*)	**fuor**	**fuorun**	**-faran**
tragan (*to carry*)	**truog**	**truogun**	**gitragan**
wahsan (*to grow*)	**wuohs**	**wuohsun**	**giwahsan**
slahan (*to strike*)	**sluog**	**sluogun**	**gislagan**
stantan (*to stand*)	**stuont**	**stuontun**	**gistantan**
Here belong also—			
heffen (*to raise*)	**huob**	**huobun**	**-haban**
skephen (*to create*)	**skuof**	**skuofun**	**giskaffan**
swerien (*to swear*)	**swuor (suor)**	**swuorun** **suorun**	**gisworan**

NOTE.—1. The 2nd and 3rd sg. pres. indic. have umlaut, see, however, § 19.

2. The pret. sg. **sluog** has been formed after the analogy of the pret. pl. The regular form **sluoh** still occurs in the oldest monuments.

3. **stuont, stuontun, gistantan** have the **n** in the stem from the present, cp. OE. **standan** (*to stand*), pret. **stōd**. Forms without **n** are occasionally found in OHG.; as pret. pl. **forstuotun**. For the shorter present forms, see § 180.

4. **heffen** from ***hafjan** [= Gothic **hafjan** (*to raise*), cp. Lat. capio]; **skephen** from ***skapjan** (= Gothic **skapjan**); **swerien** from ***swarjan**. See § 56. **huob** has its **b** from the pret. pl. and p.p., the regular form would be ***huof**. The present tense of these three verbs follows the inflection of the weak verbs, Class I.

5. The regular forms of the 2nd and 3rd sg. pres. indic. and 2nd sg. imperative were **hevis, hevit, hevi**; for the **v** see § 7 under **f**. This **v** then became transferred to other forms of the present where it did not

originally belong, e.g. infin. **heven**, pres. participle **heventi**. Similarly at a later period the **b** of the pret. pl. and p.p. crept into the present, from which arose the Middle and Modern HG. form **heben**.

§ 158. CLASS VII.

To this class belong those verbs which had originally reduplicated preterites like e. g. Greek λέλοιπα or Gothic **haldan** (*to hold*), pret. sg. **haíhald**; **lētan** (*to let*), pret. sg. **laílōt**; **flōkan** (*to complain*), pret. sg. **faíflōk**; **háitan** (*to call*), pret. sg. **haíháit**; **aukan** (*to increase*), pret. sg. **aíauk**.

The reduplication disappeared in OHG. through the reduplicated syllable undergoing contraction with the stem syllable. Five sub-classes are to be distinguished according as the present stem contains—

a	=	Prim. Germanic	**a**,	Gothic	**a**
ā	=	,,	,,	**ǣ**	,,	**ē**
ei	=	,,	,,	**ai**	,,	**ái**
ou (**ō** § 31)	=	,,	,,	**au**	,,	**áu**
uo	=	,,	,,	**ō**	,,	**ō**.

§ 159. Sub-classes 1, 2, 3.

The preterite of the verbs belonging here contained the stem-vowel **ē** in the oldest state of the language. During the OHG. period this **ē** was developed to **ie** through the intermediate stages **ea**, **ia**, see § 26. Otfrid had **ia**, Tatian **ie**. The pret. sg. and plur. have the same stem-vowel.

INFIN.	PRET. SG.	P. P.
haltan (*to hold*)	**hialt**	**gihaltan**
gangan (*to go*)	**giang**	**gigangan**
fallan (*to fall*)	**fial**	**gifallan**

Here belong properly also—

fāhan (*to seize*)	**fiang**	**gifangan**
hāhan (*to hang*)	**hiang**	**gihangan**.[4]

NOTE.—1. On the last two verbs see §§ 15, 63.

2. The pret. intfiegun in Tatian for intfiengun was formed after the analogy of the present.

3. For the shorter presents of gangan see § 181.

INFIN.	PRET. SG.	P.P.
lāẓan (*to let*)	liaẓ	gilāẓan
slāfan (*to sleep*)	sliaf	gislāfan
rātan (*to advise*)	riat	girāṭẓn
heiẓan (*to call*)	hiaẓ	giheiẓan
skeidan (*to sever*)	skiad	giskeidan
meiẓan (*to cut*)	miaẓ	gimeiẓan

§ 160. Sub-classes 4, 5.

The preterite of these verbs in the oldest period of the language contained the diphthong eo, which became io (Otfrid ia) in the ninth century. Tatian has both eo and io.

INFIN.	PRET. SG.	P.P.
loufan (*to run*)	liof	giloufan
houwan (*to hew*)	hio	gihouwan
stōẓan (*to push*)	stioẓ	gistōẓan
ruofan (*to call*)	riof	giruofan.

NOTE.—Upper German has the preterite forms liuf, hiu (§ 66), and riuf, see § 32.

B. WEAK VERBS.

§ 161. The weak verbs, which for the most part are derivatives, are divided into three classes according as the infinitive ends in -en (from older -jan), -ōn, -ēn (from older -ain).

Three stems are to be distinguished in the conjugation of weak verbs: the stem of the present, preterite, and the past participle, which mostly agrees with that of the preterite.

NOTE.—The infinitive of Class I not unfrequently ends in -an (instead of -en), especially in the Upper German dialects. The ending -an was due to the analogy of the infinitive-ending of strong verbs.

1. First Weak Conjugation.

§ 162. The verbs of this conjugation are sub-divided into two classes: (1) Those which had originally a short stem syllable; (2) Polysyllabic verbs and those which had a long stem syllable.

NOTE.—A syllable is long when it contains a long vowel or diphthong, or a short vowel followed by two consonants belonging to the same syllable, thus e.g. **slāf** (*sleep*), **stein** (*stone*), **gast** (*guest*).

Class a.

§ 163. **Formation of the present stem.** The present stem of these verbs became long (except in the second and third persons sg. indic., and second person sg. imperative) by the West Germanic law of the doubling of consonants, see § 56. The **j** had already disappeared in these persons before the operation of this law, for which reason they have single consonants. The verbs however ending in one of the affricatae **zz** (**tz**), **pf**, or **ck** (**cch**) (= West Germanic **tj**, **pj**, **kj**), have extended these throughout the present and to the imperative second sg.

Formation of the Preterite and Past Participle.

The **j**, which caused the doubling of the final consonants in the present stems, never existed in the preterite or past participle, so that these stems end in single consonants. The preterite has usually the ending **-ita**, but verbs, whose present stems end in one of the affricatae **pf**, **zz** (**tz**), or **ck** (**cch**) (= West Germanic **pj**, **tj**, **kj**), have the ending **-ta** in

the preterite. Those whose present stems end in **tt** or **ll** (= West Germanic **dj**, **lj**), sometimes have the one ending and sometimes the other.

The past participle has two forms, the one called the uninflected, the other the inflected form. The uninflected form ends in **-it**. The inflected form ends in **-itēr**, when the preterite ends in **-ita**, and in **-tēr** when the preterite ends in **-ta**.

§ **164.** The full conjugation of **zellen** (*to tell*), and **nerien** (*to save*), will serve as models for this class.

Present.

	Indic.	Subj.
Sing. 1.	**zellu, neriu**	**zelle, nerie**
2.	**zel-is, ner-is, -ist**	**zell-ēs, neri-ēs; -ēst**
3.	**zelit, nerit**	**zelle, nerie**
Plur. 1.	**zell-emēs, neri-emēs; -ēn**	**zell-ēn, neri-ēn; -emēs**
2.	**zellet, neriet**	**zellēt, neriēt**
3.	**zellent, nerient**	**zellēn, neriēn**

	Imperative.	Infin.
Sing. 2.	**zeli, neri**	**zellen, nerien**
Plur. 1.	**zell-emēs, neri-emēs; -ēn**	Gerund. Gen. **zellennes, neri-ennes**
2.	**zellet, neriet**	Dat. **zellenne, neri-enne**

Pres. Participle.
zellenti, nerienti.

Preterite.

	Indic.	Subj.
Sing. 1.	zalta zelita, nerita	zalti zeliti, neriti ; -ī
2.	zalt-ōs zelit-ōs, nerit-ōs ; -ōst	zalt-īs zelit-īs nerit-īs ; -īst
3.	zalta zelita, nerita	zalti zeliti, neriti
Plur. 1.	zalt-un zelit-un, nerit-un ; -umēs	zalt-īn zelt-īn, nerit-īn ; īmēs
2.	zaltut zelitut, neritut	zaltīt zelitīt, neritīt
3.	zaltun zelitun, neritun	zaltīn zelitīn, neritīn.

Past Participle.

gizalt gizelit, ginerit

Note.—1. On the personal endings cp. § 150, note.

2. The forms neriu, neriet, etc., sometimes appear as nerrū, nerret, etc.

3. After the analogy of zelis, zelit, the other forms of the present have single consonants in Tatian.

Class b.

§ 165. The verbs of this class undergo no consonant changes in the present.

The preterite ends in **-ta** in the Upper German dialects and in Otfrid, while in Tatian it not unfrequently ends in **-ita**. The past participle follows the same rule as the verbs under Class **a**.

Note.—1. Present stems ending in double consonants are simplified in the preterite, as **brennen** (*to burn*), pret. **branta**; **kussen** (*to kiss*), pret. **kusta**.

2. Verbs whose present stems end in a consonant + t have only one t in the preterite, as **wenten** (*to turn*), pret. **wanta**.

§ 166. The full conjugation of **suochen** (*to seek*) will serve as a model for this class.

Present.

	Indic.	Subj.
Sing. 1.	**suochu**	**suoche**
2.	**suoch-is ; -ist**	**suoch-ēs ; -ēst**
3.	**suochit**	**suoche**
Plur. 1.	**suoch-emēs ; -ēn**	**suoch-ēn ; -emēs**
2.	**suochet**	**suochēt**
3.	**suochent**	**suochēn**

	Imper.	Infin.
Sing. 2.	**suochi**	**suochen**

		Gerund.
Plur. 1.	**suoch-emēs ; -ēn**	Gen. **suochennes**
2.	**suochet**	Dat. **suochenne**
		Pres. Part.
		suochenti

Preterite.

	Indic.	Subj.
Sing. 1.	**suohta**	**suohti ; -ī**
2.	**suoht-ōs ; -ōst**	**suoht-īs ; -īst**
3.	**suohta**	**suohti**
Plur. 1.	**suoht-un ; -umēs**	**suoht-īn ; -īmēs**
2.	**suohtut**	**suohtīt**
3.	**suohtun**	**suohtīn**

Past Participle.

gisuochit.

§ 167. The following verbs are irregular :—

INFIN.	PRET.
denken (*to think*)	dāhta (§ 53)
dunken (*to seem*)	dūhta (§ 53)
furhten / furihten (*to be afraid*)	forhta / forahta (§ 17, 24)
wurken (*to work*)	worhta (worahta) (§§ 17, 24).

2. Second Weak Conjugation.

§ 168. *Present.*

	INDIC.	SUBJ.
Sing. 1.	salbōn (*I anoint*)	salbo
2.	salbōs(t)	salbōs(t)
3.	salbōt	salbo
Plur. 1.	salbōmēs, salbōn	salb-ōn ; -ōmēs
2.	salbōt	salbōt
3.	salbōn	salbōn

	IMPER.	INFIN.
Sing. 2.	salbo	salbōn
		GERUND.
Plur. 1.	salbōmes, salbōn	Gen. salbōnnes
2.	salbōt	Dat. salbōnne
		PRES. PART.
		salbōnti.

Preterite.

	INDIC.	SUBJ.
Sing. 1.	salbōta	salbōti ; -ī
	[etc., like suohta]	[etc., like suohti]

PAST PART. gisalbōt.

NOTE.—The 1st pl. pres. indic. and imper. and the whole of the subj. present have also longer forms salbōēn, subj. salbōe, etc., in Upper German dialects.

3. Third Weak Conjugation.

§ 169. *Present.*

	INDIC.	SUBJ.
Sing. 1.	habēn (*I have*)	habe
2.	habēs(t)	habēs(t)
3.	habēt	habe
Plur. 1.	habēmēs; habēn	habēn; habēmēs
2.	habēt	habēt
3.	habēn	habēn

	IMPER.	INFIN.
Sing. 2.	habe	habēn

	GERUND.
Plur. 1. habēmēs; habēn	Gen. habēnnes
2. habēt	Dat. habēnne

PRES. PART. habēnti.

Preterite.

	INDIC.	SUBJ.
Sing. 1.	habēta	habēti; -ī
	[etc., like suohta]	[etc., like suohti]

PAST PART. gihabēt

NOTE.—1. Longer forms occur, habēēn, habēe, as in the second conjugation.

2. Forms like hebis, hebit; segis, segit; hebita, segita, are due to a contamination with verbs of the first conjugation.

MINOR GROUPS.

A. PRETERITE-PRESENTS.

§ 170. These verbs have strong preterites with a present meaning, like Gk. οἶδα, Lat. novi (*I know*), from which new weak preterites have been formed. The 2. sg. ends in -t and has the same stem-vowel as the 1. and 3. sg. The following verbs belong to this class:—

§ 171. **I. Ablaut-series.**

Weiz (*I know*), 2. sg. **weist**; 1. pl. **wizzun** (-umēs), subj. **wizzi**; pret. **wissa** (wëssa, wësta); infin. **wizzan**; pres. part. **wizzanti**; p.p. **giwizzan**.

Pl. **eigun** (*we have*), **eigut**, **eigun**; subj. **eigi**, p.p. **eigan** (*own*) as adj. only. The other forms of this verb are *wanting*.

§ 172. **II. Ablaut-series.**

3. sg. **toug** (*it avails*), 3. pl. **tugun**; pret. 3. sg. **tohta**; pres. part. **toganti**, inf. *wanting*.

§ 173. **III. Ablaut-series.**

An (*I grant*), pl. **unnun**, subj. **unni**, pret. **onda** (**onsta**), inf. **unnan**.

kan (*I can, know*), 2. sg. **kanst**, pl. **kunnun**, subj. **kunni**, pret. **konda** (**konsta**); inf. **kunnan**; pres. part. **kunnanti**.

darf (*I need*), 2. sg. **darft**, pl. **durfun**, subj. **durfi**, pret. **dorfta**, inf. **durfan**.

gi-tar (*I dare*), 2. sg. **gitarst**, pl. **giturrun**, subj. **giturri**, pret. **gitorsta**, inf. and pres. part. *wanting*, p.p. **gitorran**.

§ 174. **IV. Ablaut-series.**

skal (*I shall*), 2. sg. **scalt**, pl. **sculun**, subj. **sculi**; pret. **scolta**, inf. **scolan**, pres. part. **scolanti**.

NOTE.—Some forms of this verb occur occasionally without **c**, e.g. Tatian **sal, solta**, cp. the NHG. forms and OE. **sceal**, beside Mod. Northern Engl. dial, **sal**.

§ 175. **V. Ablaut-series.**

mag (*I may, can*), 2. sg. **maht**, pl. **magun (mugun)**, subj. **megi (mugi)**, pret. **mahta (mohta)**, inf. **magan (mugan)**, pres. part. **maganti (muganti)**.

VI. Ablaut-series.

§ 176. **muoz** (*I may, must*), 2 sg. **muost**, pl. **muozun**, subj. **muozi**, pret. **muosa**, infin. and pres. part. *wanting*.

B. VERBS IN -MI.

§ 177. The first person sg. pres. indic. of the Indo-Germanic verb ended either in **-ō** or in **-mi** (cp. the Greek verbs in **-ω** and **-μι**, like **φέρω** and **τίθημι**, etc.). To the verbs in **-ō** belong all the regular Germanic verbs; of the verbs in **-mi** only scanty remains have been preserved; they are distinguished by the fact that the first person sg. pres. indic. ends in **-m** which became **-n** in OHG. in the ninth century. Here belong the following OHG. verbs:—

§ 178. **1. The Substantive Verb.**

Present.

	INDIC.	SUBJ.
Sing.	1. **bim, bin**	**sī**
	2. **bist, bis**	**sīs, sīst**
	3. **ist**	**sī**
Plur.	1. **birun**	**sīm (sīn)**
	2. **birut**	**sīt**
	3. **sint**	**sīn.**

The other forms are supplied from **wësan** (§ 156), thus imper. 2. sg. **wis**, pl. **wëset**, inf. **wësan**, pres. part. **wësanti**, pret. 1, 3. sg. **was**, 2. sg. **wāri**, pl. **wārun**.

NOTE.—1. The subj. pres. and the indic. 3rd sg. **ist**, 3rd pl. **sint** were formed from the root **es-**. The forms with **b** probably arose from a contamination of the root **es-** with the root **bheu-** (=Lat. **fu-**). The regular forms would have been ***im**, ***is**, ***irum** (***irun**), ***irut**.

2. The inf. form **sīn** was an OHG. new formation.

§ 179. **2. The Verb tuon** (*to do*).

INDICATIVE	OLDEST FORM.	TATIAN.	OTFRID.
Sing. 1.	tōm	tuon	duan
2.	tōs	tuos(t), tuis	duas(t), duis(t)
3.	tōt	tuot	duat, duit.
Plur. 1.	tōmēs	tuomēs, tuon	duēn
2.	tōt	tuot	duet
3.	tōnt	tuont	duent, duant.
SUBJUNCTIVE.			
Sing. 1. 3.	tō	tuo (tuoe, tuoa, tue)	due
2.	tōs	tuēs	duēst
Plur. 1.	tōm		duēn
2.	tōt	tuot	
3.	tōn	tuon	
IMPERATIVE			
Sing. 2.	tō	tuo	dua
Plur. 1.	tōmes	tuomēs	duemēs
2.	tōt	tuot	duet, duat.
INFIN.	tōn	tuon	duan
GER. DAT.	tōnne	tuonne	duanne.
PARTICIPLE	tōnti	tuonti	

The preterite of **tuon** is inflected like a verb of the fifth ablaut-series, except that the 1. and 3. sg. have reduplication, **tëta**. The forms are:—

Indic. Sing. 1, 3. **tëta**, 2. **tāti**
„ Plur. **tātun, tātut, tātun.**
Subj. Sing. 1, 3. **tāti**, 2. **tātīs(t)**, etc.
Past Participle **gitān.**

3. The verbs gān (gēn) (*to go*) **and stān (stēn)** (*to stand*).

§ **180.** The strong verbs **gangan** (§ 159) and **stantan** (§ 157), which regularly form their preterites **giang, stuont,** have beside these short present forms.

The Alemanic dialect has the forms **gān, stān,** while the Bavarian and the Franconian dialects have mostly the forms **gēn, stēn.**

§ **181.** The full conjugation of **gān (gēn)** will serve for both verbs.

INDICATIVE.		SUBJUNCTIVE.
Sing. 1. **gām, gān;**	**gēm, gēn**	**gē**
2. **gās(t);**	**gēs(t)**	**gēs(t)**
3. **gāt;**	**gēt**	**gē**
Plur. 1. **gāmēs, gān;**	**gēmēs, gēn**	**gēn**
2. **gāt;**	**gēt**	**gēt**
3. **gānt;**	**gēnt**	**gēn.**

IMPERATIVE.	INFINITIVE.
Sing. 2. [**gang**]	**gān; gēn.**
	GERUND.
Plur. 1. **gāmēs; gēmes, gēn**	GEN. **gānnes.**
2. **gāt;** **gēt**	DAT. **gānne.**
	PRES. PARTICIPLE.
	gānti; gēnti.

NOTE.—The 2nd sg. indic. is in Otfrid **geist, steist,** and the 3rd sg. mostly **geit, steit.**

4. The Verb (will).

§ 182. The present tense of this verb was originally an optative (subjunctive) form of a verb in -mi, used indicatively, cp. Gothic **wiljáu**. To this was formed a new subjunctive and a weak preterite.

Present.

	INDICATIVE.	SUBJUNCTIVE.
Sing. 1.	**willu (wille, willa)**	**welle**
2.	**wili (wilis)**	**wellēs(t)**
3.	**wili (wilit)**	**welle**
Plur. 1.	**wellemēs, wellēn**	**wellēmēs, wellēn**
2.	**wellet**	**wellēt**
3.	**wellent**	**wellēn.**
	INFIN.	PRES. PART.
	wellen.	**wellenti.**

Preterite.

INDICATIVE.	SUBJUNCTIVE.
Sing. 1. **wolta**	**wolti ; -ī**
etc.	etc.

NOTE.—The present forms of this verb, which have the stem vowel e, have o in the Franconian dialects after the analogy of the preterite, thus inf. **wollen**, etc.

SYNTAX.

Cases.

§ 183. **Accusative.** The Accusative has much the same function as in NHG. The verbs **āhten** (*to persecute*), **beitōn** (*to wait for*), **bigëhan** (*to confess*), **costōn** (*to tempt*), govern the Genitive or Accusative.

§ 184. **Genitive.** The verbs **gëhan** (*to confess*), **scorōn** (*to taste*), **suorgēn** (*to take thought for*), **furlougnen** (*to deny*), take the Genitive. The Genitive is sometimes used adverbially, as **alles** (*else*), **nalles** (= **ni alles**) (*not at all*), **tages** (*by day*), **heimwartes** (*homewards*), **niuwes** (*recently*), etc.

§ 185. **Dative.** The verbs **fluohhōn** (*to speak evil of*), **folgēn** (*to follow*), **hëlfan** (*to help*), **thionōn** (*to serve*), take the Dative.

Adjectives.

§ 186. The weak and strong forms are used in much the same manner as in Modern High German.

The comparative and superlative degrees of adjectives, and the ordinal numerals [except **ander** (*second*)] follow the weak declension, as **ër ward altero** (*he became older*); **ër mir liobōsto was** (*he was dearest to me*); **ër ist furisto** (*he is the first*).

Adjectives may be used as nouns without the article, as **snël indi kuoni, thaz uuas imo gekunni** (*quickness and boldness were inborn in him*); **blinte gisëhent, halze gangent** (*the blind see, the lame walk*).

When the same adjective refers both to masc. and fem. beings, it is put in the neut. plural, as **siu uuārun rëhtiu beidu fora gote** (*they were both righteous before God*).

Cardinal numerals compounded of **-zug** (*decade*), as

fiorzug (*forty*), as well as **hunt** (*hundred*), and **dūsunt** (*thousand*), are used as nouns and govern the Genitive case. **filu** (*much*) also takes the Genitive.

The uninflected form of the adjective, when used attributively or predicatively, occurs beside the inflected form in the Nom. sing. of all genders, and in the Acc. sing. neuter, thus **blint man** beside **blintēr man** (*blind man*); **blint frouwa** beside **blintiu frouwa** (*blind woman*); **blint kind** beside **blintaz kind** (*blind child*); **alt was siu jāro** (*she was old in years*).

In the Nom. plural all genders, the uninflected form occurs beside the inflected form when the adjective is used predicatively; thus **die man sint blint** *or* **blinte** (*the men are blind*); **wir birun frō** (*we are joyful*).

NOTE.—The Nom. sing. uninflected form of the adjective is a remnant of the time when the adjectives had the same endings as the nouns, cp. Nom. sing. **wolf** (*wolf*), **wort** (*word*); **ēra** (*honour*), is properly the Acc. form, the regular Nom. form would be *ēr, see § 35, 2.

Pronouns.

§ 187. Personal pronouns were sometimes omitted, as **sprichist, thaz ni scalt** (*thou speakest what thou oughtest not*); **faramēs** (*let us go*); **uuard thō** (*then it happened*); **mih hungirit** (*I am hungry*).

The relative pronoun was generally expressed by **dër, daz, diu**, which however could be omitted, as **funtun einan man, mit namon Simeon hiez** (*they found a man who was called Simeon by name*).

dër and **ër** were sometimes used pleonastically, as **thie morganlīhho tag thër bisuorgēt sih sëlbo** (*the morrow shall take thought for the things of itself*); **Lazarus ër was iro ein** (*Lazarus was one of them*).

Verbs.

§ 188. **Tenses.** The future simple was generally expressed by the present as in OE., as **nemnis thū sīnan namon Jōhannem** (*thou shalt call his name John*).

The preterite had rarely a perfect meaning. Both the perfect and pluperfect were expressed by the past participle and one of the auxiliary verbs **habēn, eigan, wësan,** as **ër habēt uns gizeigōt** (*he hath shown unto us*); **thaz eigut ir gihōrit** (*that have ye heard*); **ih bim alt, inti mīn quëna fram ist gigangan in ira tagun** (=the Latin ego enim sum senex, et uxor mea processit in diebus suis).

§ 189. **Voice.** In the oldest monuments the passive was expressed by the past participle and one of the auxiliary verbs **wësan, wërdan** without any distinction in meaning, thus **ist ginoman** *or* **wirdit ginoman** = (*is taken*); **was ginoman** *or* **ward ginoman** = (*was taken*).

From the ninth century onward a distinction began to be made in such a way that **wërdan** came to be used for the imperfect tenses, and **wësan** for the perfect tenses; thus **wirdit ginoman** = (*is taken*); **ist ginoman** = (*has been taken*); **ward ginoman** = (*was taken*); **war ginoman** = (*had been taken*).

TEXTS.

I.

TATIAN.

The Old High German translator of the Gospel Harmony, which generally goes under the name of Tatian, is unknown. The German version, written in the East Franconian dialect, was probably made at the monastery of Fulda about the year 825.

The most useful edition is by Professor Sievers, 'Tatian, Lateinisch und Altdeutsch, mit ausführlichem Glossar,' Paderborn, 1872.

1. Prologus. Luke i. 1–4.

Bithiu uuanta manage zilōtun ordinōn saga thio in uns gifulta sint rahhōno, sō uns saltun thie thār fon anaginne selbon gisāhun inti ambahtā uuārun uuortes, uuas mir gisehan gifolgēntemo fon anaginne allēm, gernlīhho after antreitu thir scrīben, thū bezzisto Theophile, thaz thū forstantēs thero uuorto, fon thēm thū gilērit bist, uuār.

2. I John i. 1–5.

1. In anaginne uuas uuort inti thaz uuort uuas mit gote inti got selbo uuas thaz uuort. Thaz uuas in anaginne mit gote. Alliu thuruh thaz vvurdun gitān inti ūzzan sīn ni uuas uuiht gitānes thaz thār gitān uuas; thaz uuas in imo līb inti thaz līb uuas lioht manno. Inti thaz lioht in finstarnessin liuhta inti finstarnessi thaz ni bigriffun.

3. II. Luke i. 5–25.

2. Uuas in tagun Herodes thes cuninges Judeno sumēr biscof namen Zacharias fon themo uuehsale Abiases inti quena imo fon Aarones tohterun inti ira namo uuas Elisabeth. Siu uuārun rehtiu beidu fora gote, gangenti in allēn bibotun inti in gotes rehtfestīn ūzzan lastar, inti ni uuard in sun, bithiu uuanta Elisabeth uuas unberenti inti beidu fram gigiengūn in iro tagun. Uuard thō, mit thiu her in biscofheite giordinōt uuas in antreitu sīnes uuehsales fora gote, after giuuonu thes biscofheites in lōzze fram gieng, thaz her uuīhrouh brantī ingangenti in gotes tempal, inti al thiu menigī uuas thes folkes ūzze, betōnti in thero zīti thes rouhennes. Arāugta sih imo gotes engil, stantenti in zeso thes altares thero uuīhrouh-brunsti. Thanān thō Zacharias uuard gitruobit thaz sehenti, inti forhta anafiel ubar inan. Quad thō zi imo ther engil: 'ni forhti thū thir, Zacharias, uuanta gihōrit ist thīn gibet, inti thīn quena Elysabeth gibirit thir sun, inti nemnis thū sīnan namon Johannem. Inti her ist thir gifeho inti blīdida, inti manage in sīnero giburti mendent. Her ist uuārlīhho mihhil fora truhtīne inti uuīn noh līd ni trinkit inti heilages geistes uuirdit gifullit fon hinān fon reve sīnero muoter, inti manage Israheles barno giuuerbit zi truhtīnè gote iro. Inti her ferit fora inan in geiste inti in megine Heliases, thaz her giuuente herzun fatero in kind, inti ungiloubfolle zi uuīstuome rehtero, garuuen truhtīne thuruhthigan folc.'

Inti quad Zacharias zi themo engile: 'uuanān uueiz ih thaz? ih bim alt, inti mīn quena fram ist gigangan in ira tagun.' Thō antlingōnti thie engil quad imo: 'ih bim Gabriel, thie azstantu fora gote, inti bin gisentit zi thir

thisu thir sagēn. Inti nū uuirdist thū suīgēnti inti ni maht sprehhan unzan then tag, in themo thisu uuerdent, bithiu uuanta thū ni giloubtus mīnēn uuortun, thiu thār gifultu uuerdent in iro zīti.' Inti uuas thaz folc beitōnti Zachariam, inti vvuntorōtun thaz her lazzēta in templo. Her ūz gangenti ni mohta sprehhan zi in, inti forstuontun thaz her gisiht gisah in templo, her thaz bouhnenti in thuruhuuonēta stum. Inti gifulte uurdun thō tagā sīnes ambahtes, gieng in sīn hūs; after thēn tagon intfieng Elisabeth sīn quena inti tougilta sih fimf mānōdā, quedenti: 'uuanta sus teta mir trohtīn in tagon, in thēn her giscouuuōta arfirran mīnan itiuuīz untar mannon.'

4. III. Luke i. 26–56.

3. In themo sehsten mānude gisentit uuard engil Gabriel fon gote in thie burg Galileae, thero namo ist Nazareth, zi thiornūn gimahaltero gommanne, themo namo uuas Joseph, fon hūse Davides, inti namo thero thiornūn Maria. Inti ingangenti ther engil zi iru quad: 'heil uuis thū gebōno follu! truhtīn mit thir, gisegenōt sīs thū in uuībun.' Thō siu thiu gisah, uuas gitruobit in sīnemo uuorte inti thāhta, uuelīh uuāri thaz uuolaqueti. Quad iru ther engil: 'ni forhti thir, Maria, thū fundi huldī mit gote, sēnonū inphāhis in reve inti gibiris sun inti ginemnis sīnan namon Heilant. Ther ist mihhil inti thes hōisten sun ist ginemnit, inti gibit imo truhtīn sedal Davides sīnes fater, inti rīhhisōt in hūse Jacobes zi-ēuuidu, inti sīnes rīhhes nist enti.' Quad thō Maria zi themo engile: 'vvuo mag thaz sīn? uuanta ih gommannes uuīs ni bin.' Antlingōta thō ther engil, quad iru: 'thie heilago geist quimit ubar thih, inti thes hōhisten megin biscatuit

thih, bithiu thaz thār giboran uuirdit heilag, thaz uuirdit ginemnit gotes barn. Sēnonū Elisabeth thīn māgin siu inphieng sun in ira alttuome inti thiz ist thie sehsto mānōd theru, thiu thār ginemnit ist unberenta: bithiu uuanta nist unōdi mit gote iogiuuelīh uuort.' Thō quad Maria: 'sēnonū gotes thiu, uuese mir after thīnemo uuorte.' Inti arfuor thō fon iru thie engil.

4. Arstantenti Maria in thēn tagon gieng in gibirgu mit īlungu in Judeno burg, ingieng thō in hūs Zachariases inti heilizita Helisabeth. Uuard thō, sō siu gihōrta heilizunga Mariūn Elisabeth, gifalt thaz kind in ira reve. Uuard thō gifullit heilages geistes Elisabeth, arriof mihhilero stemnu inti quad: 'gisegenōt sīs thū untar uuībun, inti gisegenōt sī thie uuahsmo thīnero ûuâmba, inti uuanān mir, thaz queme mines truhtīnes muoter zi mir? Sēnonū sō sliumo sō thiu stemna uuard thines heilizinnes in mīnēn ōrun, gifah in gifehen kind in mīnemo reve, inti sālīgu thiu thār giloubta, uuanta thiu uuerdent gifremitu, thiu thār giquetan vvurdun iru fon truhtine.' Thō quad Maria: 'mihhilōso mīn sela truhtīn, inti gifah mīn geist in gote mīnemo heilante, bithiu uuanta her giscouuōta ōdmuoti sinero thiuui, sēnonū fon thiu sālīga mih quedent allu cunnu, bithiu uuanta mir teta mihhilu thie thār mahtīg ist, inti heilag sīn namo inti sīn miltida in cunniu inti in cunnu inan forhtantēn. Teta maht in sīnemo arme, zispreitta ubarhuhtīge muote sines herzen, nidargisazta mahtīge fon sedale inti arhuob ōdmuotīge, hungerente gifulta guoto inti ōtage forliez ītale. Inphieng Israhel sīnan kneht zi gimuntīgonne sīnerc miltidu, sō her sprah zi unsēn faterun, Abrahame inti sīnemo sāmen zi uueroti.'—Uuonēta Maria mit iru nāh thrī mānōdā inti uuarb zi ira hūs.

5. IV. Luke i. 57–80.

4, 9. Elisabeth uuārlihho uuard gifullit zīt zi beranne inti gibar ira sun. Inti gihōrtun thaz thō ira nāhiston inti ira cundon, thaz truhtīn mihhilōsōta sīna miltida mit iru, inti gilāhun mit iru. Uuard thō in themo ahtuden tage, quāmun zi bisnīdanne thaz kind, namtun inan sīnes fater namen Zachariam. Antlingōta thō sīn muoter inti quad: 'nio in altāre, ūzar sīn namo scal sīn Johannes.' Inti quādun zi iru: 'nioman nist in thīnemo cunne thie thār ginemnit sī thesemo namen.' Bouhhitun thō sīnemo fater, uuenan her uuoltī inan ginemnitan uuesan? Bat thō scrībsahses, screib sus qūedanti: 'Johannes ist sīn namo'; vvuntorōtun thaz thō alle. Giōffonōta sih thō sliumo sīn mund inti sīn zunga, inti sprah got uuihenti. Uuard thō forhta ubar alle iro nāhiston, inti ubar allu gibirgu Judeno vvurdun gimārit allu thisu uuort, inti gisaztun alle thie iz gihōrtun in iro herzen sus quedante: 'uuaz uuānis these kneht sī?' inti gotes hant uuas mit imo.

Inti Zacharias sīn fater uuard gifullit heilages geistes inti uuīzagōta sus quedanti: 'Giuuihit sī truhtīn got Israhelo, bithiu uuanta uuīsōta inti teta lōsunga sīnemo folke inti arrihta horn heili uns in hūse Davides sīnes knehtes. Sō her sprah thuruh mund heilagero, thie fon uuerolti uuārun, sīnero uuīzagōno, heili fon unsarēn fiantun inti fon henti allero thie unsih hazzōtun, zi tuonne miltida mit unsarēn faterun inti zi gihugenne sīnero heilagūn giuuīznessī, thero eidburti, thie her suor zi Abrahame unsaremo fater, sih uns zi gebanne, thaz ūzan forhta fon hentin unsero fiianto arlōste thionōmēs imo in heilagnesse inti in rehte fora imo allēn unsarēn tagun.

Thū kneht uuīzago thes hōhisten bis thū ginemnit, fora-
feris uuārlīhho fora truhtīnes annuzzi zi garuuenne sīnan
uueg, zi gebanne uuīstuom heilī sīnemo folke in forlāz-
nessi iro suntōno thuruh innuovillu miltida unsares gotes,
in thēn uuīsōta unsih ūfgang fon hōhī, inliuhten thēn thie
thār in finstarnessin inti in scūuen tōdes sizzent, zi girih-
tenne unsera fuozzi in uueg sibbā.—Ther kneht vvuohs
inti uuarū gistrengisōt geiste inti uuas in vvuostinnu
unzan then tag sīnero arougnessī zi Israhel.

6. V. Luke ii. 1–7.

5, 11. Uuard thō gitān in thēn tagun, framquam gibot
fon ðemo aluualten keisure, thaz gibrievit vvurdi al these
umbiuuerft. Thaz giscrīb iz ēristen uuard gitān in Syriu
fon ðemo grāven Cyrine, inti fuorun alle, thaz biiāhīn
thionōst iogiuuelīh in sīnero burgi. Fuor thō Joseph fon
Galileu fon thero burgi thiu hiez Nazareth in Judeno lant
inti in Davides burg, thiu uuas ginemnit Bethleem, bithiu
uuanta her uuas fon hūse inti fon hīuuiske Davides, thaz
her giiāhi saman mit Mariūn imo gimahaltero gimahhūn
sō scaffaneru. Thō sie thār uuārun, vvurðun tagā gifulte,
thaz siu bāri, inti gibar ira sun ēristboranon inti biuuant
inan mit tuochum inti gilegita inan in crippea, bithiu
uuanta im ni uuas ander stat in themo gasthūse.

7. VI. Luke ii. 8–20.

6. Uuārun thō hirtā in thero lantskeffi uuahhante inti
bihaltante nahtuuahtā ubar ero euuit. Quam thara gotes
engil inti gistuont nāh im inti gotes berahtnessī bischein
sie, giforhtun sie im thō in mihhilero forhtu. Inti quad

im ther engil: 'ni curet iu forhten, ih sagēn iu mihhilan gifehon, ther ist allemo folke, bithiu uuanta giboran ist iu hiutu Heilant, ther ist Christ truhtīn in Davides burgi. Thaz sī iu zi zeichane, thaz ir findet kind mit tuochum bivvuntanaz inti gilegitaz in crippa.' Thō sliumo uuard thār mit themo engile menigī himilisches heres got lobōntiu inti quedentiu: 'Tiurida sī in thēn hōhistōm gote, inti in erdu sī sibba mannun guotes uuillen.' Uuard thō thaz arfuorun fon in thie engilā in himil, thō sprāchun thie hirtā untar in zuisgēn: 'faramēs zi Bethleem, inti gisehēmēs thaz uuort, thaz thār gitān ist thaz truhtīn uns araugta.' Inti quāmun thō īlente inti fundun Mariūn inti Joseben inti thaz kind gilegitaz in crippea. Sie thō gisehente forstuontun fon ðemo uuorte, thaz im giquetan uuas fon ðemo kinde, inti alle thi thaz gihōrtun uuārun thaz vvuntorōnte inti fon ðem thiu giquetanu vvurdun zi im fom ðem hirtin. Maria uuārlīhho gihielt allu thisu uuort ahtōnti in ira herzen. Vvurbun thō thie hirtā heimuuartes diurente inti got lobōnte in allēm thēm thiu sie gihōrtun inti gisāhun, sōso zi im gisprochan uuas.

8. LXXXVII. John iv. 4–42.

87. Gilamf inan varan thuruh Samariam. Inti quam thō in burg Samariae thiu dār ist giquetan Sychar, nāh uodile den dār gab Jacob Josebe sīnemo sune. Uuas dār brunno Jacobes. Der heilant uuas giuueigit fon dero uuegeverti, saz sō oba themo brunnen, uuas thō zīt nāh sehsta. Quam thō uuīb fon Samariu sceffen uuazzar. Thō quad iru der heilant: 'gib mir trinkan.' Sīne iungoron giengun in burg, thaz sie muos couftīn. Thō quad imo uuīb thaz samaritanisga: 'uueo thū mit thiu

Judeisg bis trinkan fon mir bitis, mit thiu bin uuīb samaritanisg? ni ebanbrūchent Judei Samaritanis.' Thō antlingita ther heilant inti quad iru: 'oba thū uuessīs gotes geba, inti uuęr ist thē dir quidit: gib mir trinkan, thū ōdouuān bātīs fon imo, thaz hē dir gābi lebēnti uuazzar.' Thō quad imo thaz uuīb: 'hērro, thū nū ni habēs mit hiu scefēs inti thiu fuzze teof ist, uuanān habēs lebēnti uuazzar? Eno thū bistū mēra unsaremo fater Jacobe, thē dār gab uns den phuzi, her tranc fon imo inti sīna suni inti sīn fihu?'

Thō antuurtanti ther heilant in quad iru: 'giuuelīh dē dār trinkit fon uuazzare thesemo, thurstit inan abur, dē dār trinkit fon thesemo uuazzare thaz ih gibu, ni thurstit zi ēuuidu, ouh uuazzar, thaz ih imo gibu, ist in imo brunno uuazzares ūfspringanti in ēuuīn līb.' Thō quad zi imo thaz uuīb: 'hērro, gib mir thaz uuzzar, thaz mih ni thurste noh ni queme hera scephen.' Thō quad iru der heilant: 'var inti halo thīnan gomman inti quim.' Antuurtanti daz uuīb inti quad: 'ni habu gomman.' Thō quad iru der heilant: 'uuola quādi, thaz thū ni habēs gomman; thū habētōs finf gomman inti den thū nū habēs, nist dīn gomman, thaz quādi dū uuār.' Thō quad imo thaz uuīb: 'hērro, ih gisihu daz thū uuīzogo bist. Unsara faterā in thesemo berge bettōtun, inti ir quedent, uuanta in Hierusalem ist stat dār gilimphit zi bettōnne.' Thō quad iru der heilant: 'uuīb, giloubi mir, uuanta quimit zīt, danna noh in thesemo berge noh in Hierusolimis betōt ir fater. Ir bettōt daz ir ni uuizzunt, uuir betōmēs daz uuir uuizzumēs, uuanta heilī fon Judeis ist. Ouh quimit zīt inti nū ist, danna thie uuāron betere betōnt den fater in geiste inti in uuāre, uuanta der fater

sulīcha suochit dē dār betōn inan. Geist ist got inti thē dār inan betōnt, in geiste inti uuāre gilimfit zi betōnne.' Thō quad imo daz uuīb: 'ih uueiz, uuanta Messias quimit, thē giquetan ist Crist; thanne her quimit, her gisagēt uns alliu.' Thō quad iru der heilant: 'ih bin thē sprichu mit thir.'

Inti sliumo quāmun thō sīna iungoron inti uuntrōtun bi hiu her mit uuībe sprāchi. Nēman ni quad thoh: 'uuaz suochis odo uuaz sprichis mit iru?' Vorliez thō iro uuazzarfaz daz uuīb inti fuor in burg inti sagata thēn mannun: 'quemet inti gisehet then man thē mir quad alliu sō uuelīchu sō ih teta, eno nist her Crist?' Thō giengun sie ūz fon dero burgi inti quāmun zi imo.— Untar diu bātun inan sīna iungoron sus quedente: 'meister, iz.' Her quad in thō: 'ih muos habēn zi ezzenna thaz ir ni uuizzunt.' Thō quādun thē iungoron untar in zuisgēn: 'eno ni brāhta imo uuer zi ezzanna?' Thō quad in der heilant: 'mīn muos ist thaz ih uuirche thes uuillon thē mih santa, thaz ih thuruhfreme sīn uuerc. Eno ni quedet ir, thaz noh nū vior mānōdā sint inti arn quimit? ih quidu iu: hebet ūf iuuariu ougun inti sehet thiu lant, bidiu siu uuīzu sint iū zi arni. Inti thē dār arnōt mieta intfāhit inti samonōt fruht in ēuuīn līb, thaz der the sāhit saman giveha inti thē thār arnōt. In thiu ist uuār uuort: uuanta andar ist thē sāhit inti ander ist thē arnōt. Ih santa iuuuih zi arnōnne thaz ir ni arbeitōtut, andre arbeitōtun inti ir in iro arbeit ingiengunt.'

Fon dero burgi manege giloubtun in inan thero Samaritanorum thuruh uuort thes uuībes giuuizscaf imo sagantes; uuanta quad mir alliu thiu ih teta. Thō sie zi imo quāmun thē Samaritani, bātun inan, thaz her dār

uuonatī. Inti uuonata dār zuuēna tagā; inti michilu menigiron giloubtun thuruh sīn uuort inti themo uuībe quādun: 'bidiu uuir iū nalles thuruh dīna sprācha giloubemēs; uuir selbon gihōrtomēs inti uuiȥȥumēs, uuanta zi uuāra thesēr ist heilant mittilgartes.'

9. CXXXVI. Luke ix. 51–54.

136. Uuard thō, mit thiu gifullite uuārun tagā sīneru nunfti, inti her sīn annuci festinōta, thaȥ her fuori zi Hierusalem, santa boton furi sih; inti farenti giengun in burg thero Samaritano, thaȥ sia imo garauuitīn. Inti sie nintfiengun inan, uuanta sīn annuci uuas farenti ci Hierusalem. Thō thaȥ gisāhun sīne iungiron Jacobus inti Johannes, quādun: 'trohtīn, uuil thū, thaȥ uuir quedēmēs thaȥ fiur nidarstīge fon himile inti forbrenne sie?' Her thō ci in giuuentit increbōta sie; infti giengun in andera burg.

10. CXXXVII.

137. [1] Ther heilant ēr sehs tagon ōstrōn quam ci Bethaniu, thār da uuas Lazarus tōt, then dār eruuacta ther heilant. [2] Mit diu her uuas in Bethania in hūse Simones thes horngibruoder, [3] forstuont mihil menigī fon thēn Judein thaȥ her thār ist inti quāmun nalles thurah then heilant eckrōdo, oh thaȥ sie Lazarusan gisāhīn then her eruuacta fon tōde. Thie Pharisei quāthun ci in selbōn: 'gisehet ir thaȥ uuir niouuiht ni dīhemēs; sēnunū al thisiu uueralt ferit after imo.' Thāhtun thie hērōston thero heithaftōn, thaȥ sie Lazarusan ersluogīn, uuanta

[1] John xii. 1. [2] Mark xiv. 3. [3] John xii. 9, xix. 10, xi. 2.

manage thurah inan erfuoron fon then Judaein inti giloubtun in then heilant. Tātun imo thār ābandmuos inti Martha ambahtita, Lazarus uuas ein thero thie mit imo sāzun.

11. CXXXVIII.

138. [1] Maria [2] habēnti salbfaz salbūn fon narthu gitāna diura inti gibrohanemo gōz ubar sīn houbit [3] lmēntes [4] inti salbōta sīne fuozi inti suarb mit ira locon, inti thaz hūs uuas gifullit fon themo stanke thera salbūn. Thō quad ein fon sīnēn iungirōn, Judas Scarioth, ther inan uuas selenti: 'bihiu ni uuirdit thiu salba forcoufit uuidar thriuhunt pfennigon inti gigeban thurftīgōn?' Thaz quad her, nalles fon thēn armōn ni gilamf ci imo, oh bithiu uuanta her thiob uuas inti sehhil habēnti thiu thār gisentidiu uuārun truog siu. [5] Uuārun sume unuuerdlīho tragenti untar in selbēn inti quedenti: 'ziu ist forlust therra salbūn gitān?' [6] Uuizzenti thaz ther heilant quad in: 'ziu birut ir hefīge themo uuībe? guot uuerc uuirkit siu in mir. [7] Ir habēt simbulun thurftīgon mit iu, inti thanne iz uuollēt mugut in uuola tuon; mih ni habēt ir simbulun. [8] Sententi thisiu thesa salbūn in mīnan līhamon teta mih ci bigrabanne. Uuār quidih iu, sō uuār gipredigōt uuirdit thiz evangelium in alleru uueralti, ist giquetan inti thaz thisiu teta in ira gimunt.'

[9] Thaz gisehenti thie Fariseus thien thara ladōta quad sus in imo selbemo: 'oba thesēr uuāri uuīzago, her uuessī iz giuuesso uuiolīh inti uuelīh uuīb thaz uuas, thiu

[1] John xii. 3. [2] Mark xiv. 3. [3] Matt. xxvi. 7. [4] John xii. 3–6. [5] Mark xiv. 4. [6] Matt. xxvi. 10. [7] Mark xiv. 7. [8] Matt. xxvi. 12, 13. [9] Luke vii. 39–50.

inan ruorit; uuanta siu suntīg ist.' Antlingita ther heilant, quad ci imo: 'Simon, ih habēn thir sihuuaz ci quedanne.' Her quad thō: 'meistar, quid!' 'Zuēne sculdīgon uuārun sihuuelīhemo inlīhere; ein solta finfhunt pfenningo, ander solta finfzug: in thō ni habēntēn uuanān sie gultīn, thō forgab her giuuederemo. Uuedaran minnōta her mēr?' Thō antlingita Simon inti quad: 'ih uuāniu thaz ther themo he. mēra forgab.' Her quad imo thō: 'rehto duomtōs.' Inti giuuant ci themo uuībe quad: 'Simon, gisihisttū thiz uuīb? Ingieng ih in thīn hūs, uuazzar ni gābi thū mīnēn fuozon; thisiu abur mit ira zaharin lacta inti mit ira fahsu suarb. Cus mir ni gābi; thisiu fon thes siu ingieng ni bilan cussan mīne fuozi. Mit oliu mīn houbit ni salbōtōstū; thisiu mit salbūn salbōta mīne fuozzi. Thurah thaz quidih thir: sint iru forlāzano manago suntā, uuanta siu minnōta filu. Themo min uuirdit forlāzan, min minnōt.' Thō quad her zi iru: 'forlāzano sint thir suntā.' Thō bigondun thie dār saman sāzzun quedan inan in: 'uuer ist thesēr, thie dār suntā forlāzit?' Thō quad her ci themo uuībe: 'thīn giloubo teta thih heila, far in sibbu.' [1] Thesēn giquetanēn gieng stīgenti zi Hierusalem.

12. CXXXIX. John xii. 20–36.

139. Uuārun heidane sume fon thēn thie dār stigun thaz sie betōtīn in themo itmālen tage. Thie giengun ci Philippe, ther uuas fon Bethsaidu Galileæ, inti bātun inan sus quedenti: 'hērro, uuir uuollemēs then heilant gisehan.' Thō quam Philippus inti quad Andreæ, Andreas abur inti Philippus quādun themo heilante.

[1] Matt. xx. 17.

Ther heilant antlingita in quedenti: 'cumit cīt in theru gidiurit uuirdit mannes sun. Uuār uuār quidih iu, nibi thaz corn thinkiles fallenti in erda tōt uuirdit, thaz selba eino uuonēt; ob iz erstirbit, managan uuahsmon bringit. Thie dār minnōt sīn ferah, thie forliosez; thie dār hazzōt sīn ferah in therru ueralti, in ēuuīn līb giheltit iz. Oba uuer mir ambahte, mir folgē: thār ih bin thār ist mīn ambaht; oba uuer mir ambahtit, inan gihērēt mīn fater. Nū mīn sēla gitruobit ist. Inti uuaz quidu? Fater, giheili mih fon theru stuntu! Thurah thaz quam ih in thesa cīt. Fater giberehto thīnan namon!' Quam stemma fon himile: 'inti giberehtōta inti abur giberehtōn.'

Thiu menigī thiu dār stuont inti gihōrta quādun thaz thonar gitān uuāri, andere quādun: 'engil sprah zi imo.' Thō antlingita ther heilant inti quad: 'nalles thurah mih thisiu stemma quam, oh thurah iuuuih. Nū ist duom thesses mittilgartes, nū ther hērōsto thesses mittilgartes uuirdit eruuorpfan ūz. Inti ih, ob ih erhaban uuirdu fon erdu, alliu thinsu *zi* mir selbemo.' Thaz quad her gizeihanōnti uuelīhemo tōde sterbenti uuāri. Thō antlingita imo thiu menigī: 'uuir gihōrtumēs fon theru ēvvu uuanta Christ uuonēt zi ēuuidu; inti vvuo quidistū: gilinpfit zi erhefanne mannes sun? Uuer ist ther mannes sun?' Thō quad ther heilant: 'noh nū ist lucil lioht in iu. Geet unz ir lioht habēt, thaz iuuuih finstarnessi ni bifāhe; thie dār in finstarnesse geet ni uueiz uuara her ferit. Mit diu ir lioht habēt, giloubet in lioht, thaz ir liohtes barn sīt.'

13. CLXIX.

200. [1]Thie kenphon thes grāven intfiengun then

[1] Matt. xxvii. 27.

heilant in themo thinchūs, gisamanōtun zi imo alla thia hansa, inti inan intuuātenti [1] giuuātitun inan mit [2] gotouuebbīneru tūnihūn [3] inti rōt lahhan umbibigābun inan. Inti flehtenti corōna fon thornon saztun ubar sīn houbit inti rōra in sīna zesauūn, inti giboganemo kneuue fora imo bismarōtun inan sus quedenti: 'heil cuning Judeōno!' Inti inan spīuuenti intfiengun rōrūn inti sluogun sīn houbit. Inti after thiu bismarōtun inan, intuuātitun inan lahhanes [4] inti gotouuebbes [5] inti giuuātitun inan sīnēn giuuātin inti leittun inan thaz sien hiengīn [6] tragentan imo crūci. [7] Inan intuuātenti fundun man Cireneum [8] quementan fon thorf, [9] in namen Simon hiez, [10] fater Alexandres inti Rufuses, [11] then thuungun sie [12] daz her truogi crūci after themo heilante.

201. Folgēta inan mihil menigī folkes inti uuībo, thie dār ruzzun inti uuiofun inan. Thō uuanta sih zi in ther heilant, quad: 'kind Hierusalem, ni curīt vvuofen ubar mih, oh ubar iuuuih selbon vvuofet inti ubar iuuueru kind. Uuanta nū coment tagā in thēndir quedet: sālīge sint umberente inti uuambūn thiede ni bārun inti brusti thiode ni sougitun. Thanne biginnent sie quedan bergon: fallet ubar unsih! inti nollōn: bithecket unsih! Bithiu oba sie in gruonemo boume thisiu tuont, uuaz ist in themo thurren?'

14. CLXX.

202. [13] Uuārun gileittit andre zuēne ubile mit imo, thaz sie uuārīn erslagan. Inti after thiu sie quāmun in stat thiu dār ist giheizan [14] Golgotha, thaz ist erreckit hamalstat,

[1] Mark xv. 17. [2] John xix. 2. [3] Matt. xxvii. 28–31. [4] Mark xv. 20. [5] Matt. xxvii. 37. [6] John xix. 17. [7] Matt. xxvii. 32. [8] Luke xxiii. 26. [9] Matt. xxvii. 32. [10] Mark xv. 21. [11] Matt. xxvii. 32. [12] Luke xxiii. 26–31. [13] Luke xxiii. 32. [14] Mark xv. 22.

[1] gābun imo gimirrōtan uuīn trinkan mit gallūn gimisgitan, inti mit diu her es corōta, ni uuolta trinkan. [2] Ther heilant quad: 'fater, forlāz in iz, sie ni uuizzun uuaz sie duont.'

203. [3] After thiu sie inan erhiengun, [4] intfiengun sīn giuuāti inti tātun fior deil, einero giuuelīhemo kempfen teil, inti tūnichūn. Uuas thiu tūniha ungināit fon obanentīgī ubar al giuueban. Thō quādun untar in zuisgēn: 'ni slīzēnmēs sia, oh liozēmēs fon iru, uues siu sī.' [5] Thaz giscrīb uuerde gifullit quedenti: teiltun mīn giuuāti in inti ubar mīn giuuāti santtun lōz. Inti thie kempfon tātun thisu. [5] Inti sizenti hieltun inan.

204. [6] Inti screib titul Pilatus [7] sīneru sahhu inti [8] sazta obar sīn houbit: thiz ist [9] ther heilant Nazarenisgo, ucning Judeōno. Thesan titul manage lāsun thero Judeōno, uuanta nāh thero burgi uuas thiu stat thār der heilant erhangan uuas, inti uuas giscriban in ebrāisgon inti in criehisgon inti in latīnisgon. Quādun thō Pilatuse thie bisgoffā Judōno: 'ni curi scrīban: Judōno cuning.' Thō antlingita Pilatus: 'thaz ih screib thaz screib ih.'

205. [10] Thō uuārun erhangan mit imo zuēne thiobā, ein in zeso inti ander in sīna uuinistra. [11] Thie furivarenton bismarōtun inan, ruortun iro houbit inti quedenti: 'uuah, thie dār ziuuirpfit tempal inti in thrin tagon iz abur gizimbrōt: heili thih selbon; oba thū gotes sun sīs, stīg nidar fon themo crūce.' Sama thie hērōston thero bisgofo bismarōnti mit thēn buoherin inti mit thēn altōn quādun: 'andre teta her heilæ, sih selbon ni mac heil tuon:

[1] Matt. xxvii. 34. [2] Luke xxiii. 34. [3] Matt. xxvii. 35. [4] John xix. 23, 24. [5] Matt. xxvii. 36. [6] John xix. 19. [7] Mark xv. 26. [8] John xix. 19; Matt. xxvii. 37. [9] John xix. 19–22. [10] Matt. xxvii. 38; Mark xv. 27. [11] Matt. xxvii. 39–41.

ob iz Israhelo cuning sī, er stīge nidar fon themo crūce, [1]inti gisehēmēs inti giloubēmēs imo. [2] Her gitrūuuēt in got, bithiu erlōsit her inan nū, ob her inan uuili; her quad: uuantih gotes sun bin. Thaz selba [3] ein fon thēn thie dār hangētun thero thiobo bismarōta inan quedenti: 'ob thū sīs Crist, tuo dih selbon heilan inti unsih.' Thō antlingita ther ander, increbōta inan sus quedenti: 'noh thū ni forhtis got, thaz thū in theru selbūn nidarungu bist? inti uuir giuuesso rehto, uuir uuirdīgiu tātin intfāhemēs; thesēr uuārlīho niouuiht ubiles teta.' Inti quad zi themo heilante: 'trohtīn, gihugi mīn mit diu thū cumist in thīn rīhhi.' Thō quad imo ther heilant: 'uuār quiduh thir, hiutu bistū mit mir in paradīso.'

206. [4] Stuontun nāh themo crūce thes heilantes sīn muoter inti suester sīnera muoter, Maria Cleopases, inti Maria Magdalenisgu. Mit diu gisah ther heilant thia muoter inti iungiron stantentan thende her minnōta, quad sīneru muoter: 'uuīb, sēnu thīn sun!' After thiu quad sīnēn iungirōn[5]: 'sēnu thīn muoter!' inti fon theru zīti intfieng sia ther iungiro in sīna.[6]

207. [7] Fon theru sehstūn zīti finstarnessu uuārun ubar alla erda zunzan niuntūn zīt. Inti umbi thia niuntūn zīt riof ther heilant mihileru stemmu sus quedenti: 'Heli Heli lama sabacthani!' thaz ist erreckit: got mīn, got mīn, ziu forliezi thū mih? Sume uuārlīho thār stantente inti gihōrente quādun: 'Heliase ruofit thesēr.'

208. [8] After thiu uuesta ther heilant thaz thiu allu iū gientōtu uuārun, thaz thuruhfremit uurdi thaz giscrīb,

[1] Mark xv. 32. [2] Matt. xxvii. 43, 44. [3] Luke xxiii. 39–43. [4] John xix. 25–27. [5] Deinde dicit discipulo: [6] accepit eam discipulus in sua. [7] Matt. xxvii. 45–47. [8] John xix. 28, 29.

quad: 'ih thurstu.' Faz uuas thār gisezzit fol ezziches, [1] inti sliumo liof ein fon in, intfagana spunga fulta sia ezziches inti sazta anan rōra inti gab imo trinkan. [2] Thōde intfieng ther heilant then ezzih, quad: 'gientōt ist.' [3] Thie andre quādun: 'lāz nū, gisehēmēs, oba come Helias lōsenti inan.' Ther heilant abur ruofenti mihileru stemmu [4]: 'fater in thīno henti biviluhu ih mīnan geist!' [5] inti nidar giheldítemo houbite [6] santa then geist.

209. Sēnu thō lahan thes tempales zislizzan uuas in zuei teil fon obanentīc zunzan nidar. Inti erda giruorit uuas, inti steinā gislizane uuārun, inti grebir uurdun giofanōtu. Inti manage līhamon heilagero, thie dār sliefun, erstuontun. Inti ūzgangenti fon grebiron after iro urrestī quāmun in thia heilagūn burc inti erougtun sih managēn.

210. Ther hunteri inti thie mit imo uuārun bihaltenti then heilant, gisehenemo erdgiruornessi inti thēn dār uuārun, forhtun in thrāto, [7] got diurisōnti inti quedenti: 'thesēr man rehtlīho ist uuārlīho gotes sun.' [8] Inti al iro menigī thie dār saman uuārun zi thesemo uuabarsiune inti gisāhun thiu dār uuārun, slahenti iro brusti uuidaruurbun fer; [9] inti managu uuīb, [10] thiu dār mit imo saman ūfstigun fon Galileu zi Hierusalem, [11] untar thēn uuas Maria Magdalenisgu inti Maria Jacobes [12] thes minneren inti Josebes muoter inti Salome, [13] muoter kindo Zebetheen, mit diu her uuas in Galileu, folgētun imo [14] thisu gisehenti.

[1] Matt. xxvii. 48. [2] John xix. 30. [3] Matt. xxvii. 49. [4] Luke xxiii. 46. [5] John xix. 30. [6] Matt. xxvii. 50–54. [7] Luke xxiii. 47; Mark xv. 39. [8] Luke xxiii. 48. [9] Matt. xxvii. 55. [10] Mark xv. 41. [11] Matt. xxvii. 56. [12] Mark xv. 41. [13] Matt. xxvii. 56. [14] Luke xxiii. 49.

211. [1] Judei uuārlīcho, uuantaȝ frīietag uuas, thaȝ ni bilibīn in themo crūce thie līhamon in sambaȝtag (uuas giuuesso mihil ther sambaȝtag), bātun Pilatum, thaȝ sie brāchīn iro gibeiniu, inti uurdīn thana ginomane. Quāmun thie kempfon inti thes ēristen giuuesso brāhun gibeinu, in thes andres thie dār mit imo erhangan uuas. Thō sie zi themo heilante quāmun, sōse inan gisāhun iū tōtan, ni brāchun sīnu gibeinu. Oh ein thero kemphōno mit sperու sīna sīta giofanōta, inti sliumo ūȝgieng bluot inti uuaȝȝar. Thaȝ giscrīb uuāri gifullit[2]: bein ni brehet ir fon imo. Abur-ander giscrīb quidit: gisāhun in thende sie anastāhun.

15. ST. MATTHEW.

a. Matt. xii. 31–50, xiii. 1.

62, 8–12. Bithiu quidu ih iu: 'iogiuuelīh sunta inti bismarunga uuirdit furlāȝȝan mannun, thes geistes bismarunga ni uuirdit furlāȝan. Inti sō uuer sō quidit uuort uuidar then mannes sun, uuirdit imo furlāȝan; thie thār quidit uuidar themo heilagen geiste, ni uuirdit imo furlāȝan noh in therro uuerolti noh in thero zuouuartūn. Odo tuot guotan boum inti sīnan uuahsmon guotan, odo tuot ubilan boum inti sīnan uuahsmon ubilan, giuuesso fon themo uuahsmen thie boum uuirdit furstantan. Barn natrōno, vvuo mugut ir guotu sprehhan, mit thiu ir ubile birut? Fon ginuhtsamī thes herzen sprihhit thie mund. Guot man fon guotemo tresouue bringit guotu inti ubil man fon ubilemo tresouue bringit ubilu. Ih quidu iu, thaȝ iogiuuelīh uuort unnuzzi, thaȝ man sprehhenti sint, geltent reda fon themo in tuomes tage. Fon thīnēn uuorton uuirdistū girehfestigōt inti fon thīnēn uuorton uuirdistū fornidarit.'

[1] John xix. 31–37. [2] ut scriptura impleatur.

57. Thō antlingitun imo sume fon thēn buohhārin inti Phariseis quedante: 'meistar, uuir uuollen fon thir zeichan gisehan.' Thō antlinginti quad in: 'ubil cunni inti furlegan suohhit zeihhan, inti zeihhan ni uuirdit imo gigeban, nibi zeihhan Jonases thes uuīzagen. Sōso uuas Jonas in thes uuales uuambu thrī tagā inti thriio naht, sō ist mannes sun in herzen erdu thrī tagā inti thriio naht. Thie Nineviscun man arstantent in tuome mit thesemo cunne inti furniderent iz, uuanta sie riuua tātun in predigungu Jonases, sēnu hier ist mēra thanne Jonas! Sundirīnu cuningin arstentit in tuome mit thesemo cunne inti furnidirit iz, uuanta siu quam fon ente erdu zi hōrrenne spāhida Salamones, sēnu hier mēra thanne Salamon! Ih quidu iu, uuanta manage quāmun fon ente erdūn hōren spāhida Salamones, inti bithiu hier ist mēra Salamone. Thanne thie unsūbiro geist ūzgēt fon themo manne, gengit thuruh thurro steti, suohhit restī inti ni findit. Thanne quidit: ih uuirbu in mīn hūs thanān ih ūzgieng, inti quementi findit zuomīgaz mit besemen gifurbit inti gigaruuit. Thanne ferit inti nimit sibun geistā andere mit imo uuirsiron thanne her sī, inti ingangente artōnt thār, inti sint thanne thie iungistun thes mannes uuirsirun thēn ērirun. Sō ist thesemo cunne themo uuirsisten.'

59. Imo noh thanne sprehhentemo zi thēn menigīn, sēnu sīn muoter inti sīne bruoder stuontun ūze, suohtun inan zi gisprehhanne. Thō quad imo sum: 'sēnu thīn muoter inti thīne bruoder stantent ūze suohhente thih.' Her thō antlinginti imo sus quedantemo quad: 'uuie ist mīn muoter inti uuie sint mīne bruoder?' Thenita sīna hant in sīne iungiron inti quad: 'sēnu mīn muoter inti

mīne bruoder! Sō uuer sō tuot uuillon mīnes fater ther in himile ist, ther ist mīn bruoder inti sueşter inti muoter.'

70, 2. Inti ūzgangenti fon themo hūse saz nāh themo sēuue.

b. Matt. xiii. 41–53.

76, 5. Sentit thie mannes sun sīne engilā, inti arlesent fon sīnemo rīhhe allu āsuīh inti thie thār tuont unreht inti sentent sie in ovan fiures, thār ist vvuoft inti stridunga zeno. Thanne rehte skīnent samasō sunna in rīhhe iro fater. Thie thār habē ōrun thie hōre.

77. Gilīh ist rīhhi himilo treseuue giborganemo in accare, thaz thie iz findit man gibirgit inti bī gifehen sīnes gengit inti furcoufit ellu thiu her habēt inti coufit accar then. Abur gilīh ist rīhhi himilo manne suohhentemo guota merigrioza. Fundanemo thanne einemo diuremo merigrioze gieng inti furcoufta ellu thiu her habēta inti coufta then. Abur gilīh ist rīhhi himilo seginu giuuorphaneru in sēo inti fon allemo cunne fisgo gisamanōntero. Thiu mit diu gifullit uuas ūznemente inti bī stedu sizente arlāsun thie guoton in faz, thie ubilon ūzvvurphun. Sō uuirdit in fullidu uuerolti; ūzgangent engilā inti arskeident ubile fon mittemen rehtero inti sentent sie in ovan fiures, thār uuirdit vvuoft inti clafunga zenio. 'Furstuontut ir thisu elliu?' Quādun sie imo: 'iā.' Quad her in: 'bithiu giuuelīh buohhāri gilērtēr in rīhhe himilo gilīh ist manne fatere hīuuiskes thie thār frambringit fon sīnemo treseuue nivvu inti altiu.'

78, 1. Uuard thō, thō gifulta ther heilant theso rātissā, fuor thana.

c. Matt. xxii. 1–3.

124, 7. Thō antlinginti ther heilant quad in abur in rātissun:

125. Gilīh ist gitān himilo rīhhi manne cuninge thie teta brūtloufti sīnemo sune inti [1]*giholōla manage. Zi thero zīti thero goumu* santa sīne scalcā zi halōnne thie giladōtun zi thero brūtloufti, inti sie ni uuoltun quemen.— Abur santa her andere scalcā sus quedanti: 'quedet thēn giladōtun: sēno mīn tagamuos garuuita ih, mīne ferri inti paston sint arslaganu inti allu garuuu: quemet zi thero brūtloufti.' Sie thō furgoumolōsōtun iz inti fuorun ander in sīn thorph, ander zi sīnemo coufe. Thie andere gifiengun sīne scalcā inti mit harmu giuueigite arsluogun. Thie cuning thō, mit thiu her thaz gihōrta, arbalg sih inti gisantēn sīnēn herin furlōs thie manslagon inti iro burg bibranta. Thō quad her sīnēn scalcun: 'thio brūtloufti sint garuuo, ouh thie thār giladōte uuārun ni uuārun uuirdīge. Faret zi ūzgange uuego, [2]*in strāzā inti in thorph inti in burgi*, inti sō uuelīhe ir findet, [2]*thurflīge inti uuanaheile inti blinte inti halze*, giladōt zi thero brūtloufti.'—Giengun thō ūz sīne scalcā in uuegā inti samanōtun alle thie sie fundun, ubile inti guote, inti gifulto uuārun thio brūtlōfti sizentero. Gieng thō in ther cuning, thaz her gisāhi thie sizentun, inti gisah thār man ungiuuātitan brūtlouftlīhhemo giuuāte. Inti quad imo: 'friunt, vvuo giengi thū hera in ni habēnti giuuāti brūtlouftlīh?' Thō quad ther cuning thēn ambahton: 'gibuntanēn sīnēn fuozin inti hentin sentet in in thiu ūzorōstun finstarnessu, thār ist vvuoft inti stridunga zeno. Manage sint giladōte, fōhe gicorane.'

[1] Luke xiv. 16, 17. [2] Luke xiv. 21.

d. Matt. xxiii. 16–24.

141, 14. Uuē iu, blinte leitidā, thiede quedet: sō uuer sō suerit bi themo temple [ther] nist nioụuiht; therde suerit in gold temples, scal. Dumbe inti blinte, uuedar ist mēra, thaz gold oda templum thaz dār heilagōt gold? Inti sō uuer sō suerit in alttere, nioụuiht ist; sō uuer sō suerit in theru gebu, thaz dār ubar thaz ist, scal. Blinte, uuedar ist mēra, thiu geba odo ther altteri therde giheilagōt thia geba? Thiede suerit in themo alttere ther suerit in themo inti in allēn thiu thār ubar imo sint; inti thie dār suerit in themo temple suerit in imo inti in themo thie dār artōt in imo; therde suerit in himile ther suerit in gotes sedale inti in themo therde sizit obar thaz. Uuē iu scrīberin inti Pharisei līchezera, ir de dezemōt minzūn inti dilli inti cumin [1] *inti rūtūn inti iogiuuelīcho uurci,* inti forliezut thiu dār hevīgerun sint ēuua, duom inti miltida inti treuuua [1] *inti gotes minna.* Thisiu gilampf zi tuonne inti thiu ni zi forlāzzanne. Leitidon blintero, sīhenti mucgūn, olbentūn suelgenti.

e. Matt. xxiii. 28–35.

141, 23. Sō ir ūzzana giuuesso erouget iuuuih mannon rehte, innana birut ir folle līchezennes inti unrehtes.— Uuē iu scrīberin inti Pharisein, līchezera, bithiu uuanta ir zimbrōt grebir uuīzzagōno inti garauuet grebir rehtero inti quedet: oba uuir uuārīn in tagon unsero fatero, ni uuārīmēs iro ginōzzā in bluote thero uuīzzagōno. Ir birut urcundon selbon, bithiu ir iro kind birut thie dār uuīzagon sluogun; inti ir gifullet mez iuuuero fatero. Berd natrōno, vvuo fliohet ir fon duome helliuuīzzes?

[1] Luke xi. 49.

[1] *Bithiu quad thiu gotcunda spāhida: ih sentu zi in uuīz-* 610
ẓagon inti boton inti spāhe inti scrībera, fon thēn slahet ir inti hāhet inti fon thēn fillet ir in iuuuerēn samanungōn intį āhtet fon burgi zi burgi, thaẓ queme ubar iuuuih iogiuuelīh bluot rehtaẓ thaẓ ergoẓẓan uuard ubar erda, fon bluote thes rehten Abel io unzan bluot Zachariases thes 615
Barachiases sunes, then ir sluogut untar themo temple inti themo altere.

f. Matt. xxiv. 29–35.

145, 19. Sliumo after arbeiti thero tago sunna uuirdit bifinstrit, inti māno ni gibit sīn lioht, inti sterron fallent fon himile, inti megin himilo sint giruorit; inti thanne 620
erougit sih zeichan thes mannes sunes in himile, inti thanne vvuofit sih allu erdcunnu; inti gisehent mannes sun comentan in himiles uuolkanon mit managemo megine inti mihilnesse. Thanne sentit sīne engilā mit trumbūn inti mihileru stemmu, inti gisamanōnt sīne gicoranon fon 625
fior uuinton, fon hōhī himilo io unz iro enti.

146, 1. Fon boume fīguno lernēt gilīhnessi. Mit diu iū sīn zuelga muruuui uuirdit inti bletir giboraniu—, uuiẓẓīt thaẓ iū nāh ist sumar. Sō ir, mit diu ir gisehet thisu alliu uuesan, uuiẓẓīt thaẓ her nāh ist in durōn. 630
Uuār quidih iu, bithiu uuanta ni vorferit thiz cunni ēr thanne alliu thisu uuerdent. Himil inti erda farent, mīnu uuort ni vorfarent.

g. Matt. xxviii. 16–20.

241. Einlif iungoron giengun in Galileam in then berg thār in ther heilant gimarcōta, inti gisehenti inan betōtun 635
inan, sume giuuesso zuuēhōtun.

[5] Luke xi. 49.

242. Inti sprah in zuo quedenti: gigeban ist al giuualt mir in himile inti in erdu. [1] Gēt in alla ueueralt, praedigōt evangelium allera giscefti inti lēret alle thiotā, toufenti sie in namen fater inti sunes inti thes heilagen geistes, lēret sīe zi bihaltanne alliu sō uuelīchiu si ih iu gibōt. Inti sēnu ih bin mit iu allēn tagon unzan enti ueueralti.

16. Matt. vi. 9–13.

34, 6. Fater unser, thū thār bist in himile, sī giheilagōt thīn namo, queme thīn rīhhi, sī thīn uuillo, sō her in himile ist, sō sī her in erdu, unsar brōt tagalīhhaz gib uns hiutu, inti furlāz uns unsara sculdi, sō uuir furlāzemēs unsarēn sculdīgōn, inti ni gileitēst unsih in costunga, uzouh arlōsi unsih fon ubile.

II.

PSALMS.

From the fragments of a translation of the Psalms, in the Alemanic dialect of the ninth century. The manuscript, now consisting of three leaves only, was first published by Schmeller in Steichele's Beiträgen zur Geschichte des Bisthums Augsburg, and then later also in the Germania, II, 98–105.

1. Ps. cxvi.

Ih minnōta, pidiu kehōrta truhtīn stimma des kebetes mīnes. 2. Danta kineicta ōra sīnaz mir, inti in tagon mīnēn kinemmu dih. 3. Umbiselitōn mih seher des tōdes, zaalā dera hella funtun mih. 4. Arabeit inti seher fand, inti namon truhtīnes kinamta. 5. Uuolago truhtīn, erlōsi sēla mīna. kenādīgēr truhtīn inti rehtēr, inti got unsēr kenādit. 6. Kehaltanti luzcila truhtīn: kedēmuatēr *pim inti* arlōsta mih. 7. Uuerbi, sēla mīna, in restī dīna,

[1] Mark xvi. 15.

danta truhtīn uuolateta dir. 8. Danta erlōsta sēla mīna fona tōde, ougun mīniu fona zaharim, fuozze mīne fona slippe.

2. Ps. cxxiv.

Ūzzan daz truhtīn uuas in uns, *quede nū Israhel*: ūzzan daz truhtīn uuas in uns, 2. denne arīsant in unsih, ōdouuīla lebēnte farslintant unsih; denne arbolgan ist heizmuotī iro in unsih, 3. ōdouuīla uuazer pisaufta unsih. 4. Leuuinnūn durahfuor sēla unseriu: ōdouuīla durahfuor sēla unseriu uuazzer unfardraganlīh. 5. Kiuuihtēr truhtīn der ni *kap* unsih in kefangida cenim iro. 6. Sēla unseriu sōso sparo kecriftiu ist fona seide uueidenōntero: seid farmulitaz ist, inti uuer erlōsta pirumēs. 7. Zuohelpha unseriu in namin truhtīnes, der teta himil inti herda.

3. Ps. cxxx.

Fona tiuffēm herēta ce dih, truhtīn. 2. Truhtīn, kehōri stimma mīna. sīn ōrun dīniu anauuartēntiu in stimma des kebetes mīnes. 3. Ubi unreht *pi*haltis, truhtīn, uuer *ke*stāt *im*? 4. Danta mittih kenād*a* ist, duruh uuizzud tīnan fardolata dih, truhtīn; fardolata sēla mīniu in uuorte sīnemo, 5. uuānta sēla mīniu in truhtīne. 6. Fona *pi*haltidu morganlīhero unzin ce naht uuāne Israhel in truhtīne. 7. Danta mit truhtīnan kināda inti kinuhtsam*ṁu* mit inan erlōsida. 8. Inti her erlōsit Israhelan fona allēn unrehtē*n* sīnēn.

III.

ST. EMMERAMER GEBET,

written in the Bavarian dialect of the ninth century.

Trohtīn, dir uuirdu ih pigihtīk allero mīnero suntōno enti missatāteo, alles deih eo missasprah edo missateta

ædo missadāhta, uuorto, enti uuercho enti kadanccho, des ih kyhukkiu ædo ni kihukku, des ih uuiȝȝanto kiteta ædo unuuiȝȝanto, nōtac ædo unnōtac, slāffanto ædo uuahēnto: meinsuuarteo enti lukīno, kyridōno enti unrehtero fizusheito, huorōno sō uuē sō ih so kiteta, enti unrehtero firinlusteo in muose enti in tranche enti in unrehtemo slāffe; daȝ dū mir, trohtīn, kanist enti kanāda farkip enti daȝ ih fora dīnēn augōn unscamanti sī, enti daȝ ih in derru uueroltti mīnero suntōno riuūn enti harmscara hapan mōȝi. solīho sō dīno miltidā sīn, alles uualtenteo trohtīn, kot almahtīgo, kauuerdo mir helfan enti kauuerdo mir farkepan kanist enti kanāda in dīnemo rīhe.

Kot almahtīgo, kauuerdo mir helfan enti kauuiȝȝida mir iā furistentida iā gaotan uuillun saman mit rehtēn galaupōn mir fargepan za dīnemo dionōste. trohtīn, dū in desa uueralt quāmi suntīge za ganerienne, kauuerdo mih cahaltan enti kanerien. Christ, cotes sun, uuīho trohtīn, sōsọ dū uuellēs enti dīno canādā sīn, tuo pī mih suntīgun enti unuuirdīgun scalh dīnan, uuīho truhtīn, kanādīgo got, kauuerdo mir helfan suntīkemo enti fartānemo dīnemo scalhe uuānentemo dīnero kanādōno. enstīgo enti milteo trohtīn, dū eino uueist uueo mīno durfti sint: in dīno kanādā enti in dīno miltidā, uuīho truhtīn, pifilhu mīn herza iā mīnan cadanc iā mīnan uuillun iā mīnan mōt iā mīnan līp iā mīniu uuort iā mīniu uuerh. leisti, uuīho truhtīn, dīno kanādā in mir suntīgin enti unuuirdīgin scalhe dīnemo; kauuerdo mih canerien fona allemo upile.

IV.

OTFRID.

There is hardly a poet in the Old or Middle High German literature who at the same time is so well known, and yet so unknown as Otfrid. Almost all biographical works from Trithemius up to modern times, the annals of the Benedictine Order, the histories of many monasteries, the Chronicles of Elsasz, etc.,—all mention the celebrated 'monachus Wizanburgensis,' and tell us much about his knowledge and talents, but we learn from all these sources scarcely more than we are able to gather from his own work.

So much is, however, certain, that he was a pupil of the renowned Fulda abbot Rhabanus Maurus: 'A Rhabano Mauro,' says he in his letter to Archbishop Liutbert of Mainz, 'educata parum mea parvitas est.' It is also quite certain from his letter to the two St. Gallen monks, Hartmuat and Werinbert, that at a later period he lived in the monastery at Weissenburg in Elsasz, where he also wrote, about 870 A. D., his Evangelienbuch or Evangelienharmonie, containing the vita et passio Christi in the Rhenish Franconian dialect, and dedicated the work to the Emperor Ludwig.

The exact dates of the poet's birth and death are unknown. It has been shown with great probability that Otfrid's native place was somewhere in the Speiergau on the Middle Rhine. And with this assumption also agrees the fact that Otfrid always speaks of himself as being a Frank, and designates his language as Franconian.

The whole work is divided into five books. Otfrid might himself have felt that it might seem strange why his poem was divided into five books since there were only four Gospels; and he therefore expresses the reason of this division in the following words:—'Hos in quinque ideo distinxi,' says he, 'quia eorum quadrata aequalitas sancta nostrorum quinque sensuum inaequalitatem ornat, et superflua in nobis quaeque non solum actuum, verum etiam cogitationum vertunt in elevationem caelestium.' From this it follows that Otfrid's poem is by no means to be regarded as a mere translation of the four Gospels, and that Otfrid sought to furnish anything but a translation. It was rather his intention to give an account of the life and teaching of Christ, based partly on the Gospels, but partly also on other sources, the most important of which were:—

(1) Rhabanus Maurus: 'Expositio in Matthaeum,' for the Gospel of St. Matthew.

(2) Beda: 'Expositio in Lucam,' for the Gospel of St. Luke.

(3) Alcuin: 'Commentaria super Johannem,' for the Gospel of St. John. 'De divinis officiis,' for the first chapter of Book V. 'De fide sanctae et individuae trinitatis,' for the twenty-third chapter of Book V.

(4) The works of Pope Gregory and St. Augustine.

A very handy edition of the poem is by O. Erdmann, Halle, 1882. In the following extracts Otfrid's stress-accents have been retained, but for practical reasons I have thought it advisable to mark the long vowels of stem syllables.

LIBER EVANGELIORUM PRIMUS.

4. I. Cur scriptor hunc librum theotisce dictaverit.

Vuas líuto fílu in flíze, in mánagemo ágaleize,
sie thaz in scríp gicleiptin, thaz sie iro námon breittin;
Sie thés in io gilícho flizzun gúallícho,
in búachon man giméinti thio iro chúanheiti.
Tharána dátun sie ouh thaz dúam: óugdun iro uuísduam,
óugdun iro cléini in thes tíhtonnes reini.
Iz ist ál thuruh nót sō kléino girédinōt,
iz dúnkal eigun fúntan, zisámane gibúntan,
Sie ouh in thíu gisagetin, thaz then thio búah nirsmáhetin,
ioh uuól er sih firuuésti, then lésan iz gilústi.
Zi thiu mág man ouh ginóto mánagero thíoto
hiar námon nū gizéllen ioh súntar ginénnen.
Sār Krfachi ioh Rōmáni iz máchont sō gizámi,
iz máchont sie al girústit, sō thíh es uuola lústit;
Sie máchont iz sō réhtaz ioh sō fílu sléhtaz
iz ist gifúagit al in éin selp sō hélphantes béin.

Thie dâti man giscríbe theist mannes lúst zi líbe;
nim góuma thera díhtta, thaz hûrsgit thîna dráhta.
Ist iz prósun slihti, thaz drénkit thih in rîhti;
ôdo métres kléini, theist góuma filu réini.
Sie dúent iz fílu sûazi, ioh mézent sie thie fúazi,
thie léngi ioh thie kúrti, theiz gilústlîchaz vuúrti.
Éigun sie iz bithénkit, thaz síllaba in ni uuénkit,
sies álles uuio ni rúachent, ni sō thie fúaz suachent.
Ioh állo thio zíti sō záltun sie bi nôti;
iz mízit āna bâga al io súlih uuāga.
Yrfûrbent sie iz réinō ioh hárto filu kléino,
selb sō mán thuruh nôt sînaz kórn reinōt.
Ouh selbun búah frōno irréinont sie sō scōno:
thar lisist scōna gilust âna theheiniga âkust.
Nū es fílu manno inthîhit, în sína zungun scrîbit,
ioh îlit, er gigâhe, thaz sînaz io gihôhe:
Uuánana sculun Fráncon éinon thaz biuuánkon,
ni sie in frénkisgon bigínnen, sie gotes lób singen?
Níst si sō gisúngan, mit régulu bithúungan,
si hábet thoh thia rîhti in scōneru slîhtti.
Îli dū zi nôte, theiz scōno thoh gilūte,
ioh gótes uuizod thánne tharána scōno hélle:
Tház tharana sínge, iz scōno man ginenne;
in themo firstántnisse uuir giháltan sîn giuuísse.
Thaz láz thir uuesan súazi: sō mézent iz thie fúazi:
zît ioh thiu régula sō ist gótes selbes brédiga.
Vuil thû thes uuola dráhton, thū métar uuolles áhton,
in thîna zungun uuirken dúam, ioh scōnu uérs uuolles dúan:—
Îl io gótes uuillen állo zîti irfúllen:
sō scrîbent gótes thegana in frénkisgon thie regula.

In gótes gibotes súaẓi lāẓ gángan thīne fúaẓi,
ni lāẓ thir zít thes ingán: theist scōni férs gidán.
Díhtọ ìo thaẓ zi nóti theso séhs zīti,
thaẓ thú thih sō girústes, in theru sfbuntun giréstes.
Thaẓ Krístes uuort uns ságetun, ioh drúta sīne uns zélitun,
bifora ıāẓu ih iẓ ál, sō fh bi réhtemen scal;
Uuánta sie iẓ gisúngun hárto in édilzungun,
mit góte iẓ allaẓ riatun, in uuérkon ouh gizíartun.
Theist súaẓi ioh ouh núzzi, inti lérit unsih uuízzi,
hímilis gimácha: bi thiu ist thaẓ ánder racha.
Ziu sculun Fránkon, sō ih quád, zi thiu éinen uuesan úngimah,
thie líutes uuiht ni duáltun, thie uuir hiar óba zaltun?
Sie sint sō sáma chuani sélb sō thie Rōmáni,
ni thárf man thaẓ ouh rédinon, thaẓ Krfachi in thes giuuídaron.
Sie éigun in zi núzzi sō sámalīcho uuízzi,
(in félde ioh in uuálde sō sint sie sáma balde),
Ríhiduam ginúagi, ioh sint ouh fílu kuani,
zi uuáfane snelle sō sínt thie théganą alle.
Sie búent mit gizíugon, ioh uuārun io thes giuuón,
in gúatemo lánte: bi thíu sint sie ünscante.
Iẓ ist fílu feiẓit, hárto ist iẓ giuuéiẓit
mit mánagfalten éhtin: nfst iẓ bi unsen fréhtin.
Zi núzze grébit man ouh thár ér inti kúphar,
ioh bi thía meina ísine steina;
Ouh thárazua fúagi sílabar ginúagi,
ioh lésent thār in lánte góld in iro sante.

Sie sint fástmuate zi mánagemo guate,
zi mánageru núzzi: thaz dúent in iro uuízzi.
Sie sint fílu redie sih fíanton zirrettinne;
ni gidúrrun sies bigínnan: sie éigun se ubaruúnnan.
Líut sih in nintfúarit, thaz iro lánt rurarit,
ni sie bi íro gúati in thíonon io zi nōti:
Ioh ménnisgon álle, ther sé iz ni untarfálle
(ih uueiz, iz gót uuorahta), al éigun se iro forâhta.
Nist líut thaz es bigínne, thaz uuidar ín ringe:
in éigun sie iz firméinit, mit uuâfanon gizéinit.
Sie lértun sie iz mit suuérton, nálas mit thēn uuórton,
mit spéron filu uuásso: bi thiu fórahten sie se nóh sō.
Ni sī thíot, thaz thes gidráhte, in thiu iz mit ín fehte,
thoh Médi iz sīn ioh Pérsi, núb in es thi uuírsi.
Lás ih iu in alauuâr in einen búachon, ih uueiz uuâr,
sie in sîbbu ioh in áhtu sīn Alexándres slahtu,
Ther uuórolti sō githréuuita, mit suértu sia al gistréuuita
úntar sīnen hánton mit fílu herten bánton.
Ioh fánd in theru rédinu, tház fon Macedóniu
ther líut in gibúrti . giscéidiner uuúrti.
Nist untar ín thaz thúlte, thaz kúning iro uuálte,
in uuórolti nihéine, ni sī thíe si zugun héime;
Odo in érdringe ánder thes bigínne
in thihéinigemo thíete, thaz ubar síe gibíete.
Thes éigun sie io núzzi in snélli ioh in uuízzi:
ni intrâtent sie nihéinan unz se ínan eigun héilan.
Er ist gizál ubarál io sō édilthegan skâl,
uuíser inti kúani: thero éigun sie ío ginúagi.
Uuéltit er githíuto mánagero líuto,
ioh zíuhit er se réine selb sō síne heime.

Ni sínt thie ímo ouh derien, in thiu nan Fránkon uuerien,
thie snélli. sīne irbīten, thaz síe nan umbirīten.
Uuanta állaz thaz sies thénkent, sie iz al mit góte uuirkent,
ni dúent sies uuíht in nōti ána sīn girāti.
Sie sint gótes uuorto flízig filu hárto,
tház sie thaz gilérnen, thaz in thia búah zellen;
Tház sie thes bigínnen, iz úzana gisíngen,
ioh síe iz ouh irfúllen mit míhilemo uuíllen.
Gidán ist es nū rédina, thaz sie sint gúate thegana,
ouh góte thiononti álle ioh uuísduames folle.
Nū uuill ih scríban unser héil, ēuangéliono deil,
sō uuír nū hiar- bigúnnun, in frénkisga zungun,
Thaz síe ni uuesen éino thes selben ádeilo,
ni man in íro gizungi Kristes lób sungi,
Ioh er ouh íro úuorto gilóbot uuerde hárto,
ther sie zímo holeta, zi gilóubon sīnen ládota.
Ist ther in iro lante iz álles uuio nintstánte,
in ánder gizúngi firnéman iz ni kúnni:
Hiar hōr er ío zi gúate, uuaz gót imo gibíete,
thaz uuír imo hiar gisúngun in frénkisga zúngun
Nū fréuuen sih es álle sō uuer sō uuóla uuolle,
ioh sō uuér sī hold in múate Fránkono thíote,
Thaz uuir Kríste sungun in únsera zungun,
ioh uuír ouh thaz gilébetun, in frénkisgon nan lóbotun.

XVII. De stella et adventu magorum.

Nist mán nihein in uuórolti, thaz sáman al irságeti,
uuio manag vuúntar vuurti zi theru drúhtines gibúrti.

Bi thíu thaz ih irduálta, thār fórna ni gizálta,
scál ih iz mit uufllen nū súmaz hiar irzéllen.
Thō drúhtin Krist gibóran uuard (thes méra ih ságen nū ni thárf),
thaz blīdi uuórolt uuurti theru sáligun gibúrti,
Thaz ouh gidán uuurti, si in éuuon ni firvuúrti,
(iz uuás iru anan hénti, thō dét es druhtin énti):
Thō quāmun óstana in thaz lánt thie irkantun súnnun fart,
stérronо girústi: thaz uuárun iro lísti.
Sie éiscotun thes kíndes sārio thés sinthes,
ioh kúndtun ouh thō mári, thaz er ther kúning uuāri;
Uuārun frágenti, uuār er gibóran uuurti,
ioh bátun io zi nóti, man in iz zéigōti.
Sie zaltun séltsāni ioh zéichan filu uuáhi,
uuúntar filu hébigaz (uuantā ēr ni hórta man thaz,
Thaz io fon mágadburti man gibóran vuurti)
inti ouh zéichan sīn scónaz in hímile sō scínaz;
Ságetun thaz sie gáhun stérron einan sáhun,
ioh dátun filu mári, thaz er sín uuāri:
'Uuir sáhun sīnan stérron, thoh uuir thera búrgi irron,
ioh quámun, thaz uuir bétotin, gináda sīno thíginitin.
Óstar filu férro sō scéin uns ouh ther stérro;
ist faman hiar in lánte es fauuiht thoh fürstánte?
Gistirri záltun uuir io, ni sáhun uuir nan ēr io:
bithiu bírun uuir nū giéinot, er niuuan kúning zeinot.
Sō scríbun uns in lánte man in uuórolti álte;
thaz ír uns ouh gizéllet, uuio iz fuuo buah singent.'
Sō thísu uuort thō gáhun then kúning ana quámun,
híntarquam er hárto thero sélbero uuorto,

Ioh mánniliches hóubit uuárd es thar gidrúabit:
gihórtun úngerno thaz uuír nū giazen gérno.
Thie búacharą ouh thō thâre gisámanotą er sāre,
sie uuas er frágenti, uuār Kríst giboran uurti;
Er sprah zen éuuarton sélben thesen uuórton.
gab ármer ioh ther rícho ántuurti gilícho,
Thia burg nántun se sār, in féstiz dātun álauuār!
mit uuorton thēn ér thie áltun fórasagon záltun.
Sō er giuuísso thār bifánd, uuār drúhtin Krist gibóran uuard,
thâht er sār in festi mihilo únkusti.
Zi ímo er ouh thō ládota thie uuísun man theih ságeta,
mit ín gistuant er thíngon ioh fíku hálingon:
Thia zít éiscota er fon ín, sō ther stérro giuuon uuas quéman zi in,
bat síe iz ouh birúahtin, bi thaz selba kínd irsúahtin.
'Gidúet mih,' quad er, 'ánauuart bi thes stérren fart,
sō fáret, eiscot thâre bi thaz kínd sâre.
Sīn éiscot iolícho ioh filu giuuáralicho,
slíumo duet ouh thánne iz mir zi uuízzanne.
Ih uuíllu faran béton nan (sō ríet mir filu mánag man),
thaz íh tharzúa githinge, ioh imo ouh géba bringe.
Lóug thér uuénego, mán: er uuánkota thār filu fźám
er uuólta nan irthúesben ioh uns thia frúma irlesgen.
Thaz ímbot sie gihórtun ioh iro férti íltun;
yrscéin in sār thō férro ther séltsāno sterro.
Sie blídtun sih es gāhun, sār sie nan gisáhun,
ioh filu fráuualicho sin uuártetun gilícho.
Léit er sie thō scóno thār uuas thaz kínd frōno,
mit síneru ferti uuas er iz zéigonti.

Thaz hûs sie thô giśâhun ioh sâr tharą ín quâmun,
thâr uuas ther sún guater mit sínеru muater.
Fíalun sie thô frámhald (thes guates uuârun sie bâld),
thaz kínd sie thâr thô bétotun ioh húldi sîno thígitun.
Indâtun sie thô thâre thaz iro dréso sâre,
rehtes sie githâhtun, thaz sie imo géba brâhtun:
Mýrrun inti uuírouh ioh gold scínantaz ouh,
géba filu mâra: sie súahtun sîne uuâra.

(Book IV.) XV. Consolatur discipulos de morte eius.

Drôst er sie thô uuórto sînes tôthes harto,
êr iz zi thíu uurti: es uuârun in thô thúrfti.
'Ni síuz,' quad er, 'smérza, ni ríaze óuh iuer hérza,
in got gilóubet ioh in mîh, giuuísso theist gilúmplih.
Mînes fáter hûs ist bréit, uuard uuóla then thara íngeit,
ther sih thés muaz fróuuon ioh ínnana biscóuuon.
Thâr ist in álauuâri mánagfalt gilâri
(húgget therero uuórto) ioh selida mánagfalto.
Uuâriz állesuuâr in uuâr, sliumo ságetį ih iu iz sâr,
uuérgin thaz gizâmi, sǫ ih íuih iz ni hâli,
Ih faru gárauuen iu sâr 'frónisgo iu stát thâr,
ir, thés ni missedrúet, mit mír thâr iamer búet,
Thaz, thâr mîn géginuuerti íst, sî iamer iuer náhuuist,
thaz ir uuízit mîna fárt, thero uuégǫ ouh uueset ánauuart.'
Zi ímo sprah thô Thómas, er ein thero éinlifo uuas:
'thes uuéges ni birun uuir ánauuart, ouh ni uuízun thîna fárt;
Girîhti unsih es álles, uuara thû fáran uuolles.'
thaz uuâra zált er imo sâr ioh spráh ouh zi imo
sús in uuâr:

'Íh bin uueg réhtes ioh alles rédihaftes,
bin ouh líb inti uuár: bi thiu ni gírrot ir thār.
Nist mán nihein, thaz ist uuár, ther quéme zi themo fáter sār,
thes iaman inan gibéite, fh inan ni léite.
Ób ir mih irknúatit, ir sélbon thaz instúantit
āna lánglīcha fríst, uufolih ouh mīn fáter ist.'
Quad thō 'Phílippus iro éin (thiz selba uuás imo untar zuéin:
giloubt er únredina, ther fáter uuāri fúrira):
'Then fáter, druhtin! éinon, then láz unsih biscóuuon
(thīn uuórt sīn ófto givuúag), sō ist uns álles ginuag.'
Nám thō druhtin thánana thia selbun únredina;
uuant er in ábuh iz instúant, kert er mo állesuuio thaz múat.
'Sō mánagfalto zíti ih mit fu bin hiar in uuórolti,
mit múatu ir mir ni náhet, ioh mih nóh nirknáhet.
Sō uuér sō thaz iruuélle, then fáter sehan uuólle,
thánne, thaz ni híluh thih, giuuāro scóuu er anan mfh.
Thār sfhit er thaz édili ioh sínes selbes bílidi;
giuuisso séh er anan mfh: mīn fáter ist sō sámalih.'
Er zalt in óuh thō thār méist, uuio ther héilego géist
thie uuízzi in scolta méron mit sínes selbes léron,
Nihéinemo ni brústi, ni er alla frúma uuesti,
allaz uuár inti gúat, sō sélben gotes géist duat.
Zálta in ouh in uuára uuóroltliuto fára,
árabeiti mánago, thio ín thō uuārun gárauuo.
Lért er sie mit uuórton, uuie thaz firdrágan scoltun,
quad, after théru thulti zi mámmunte in iz vuúrti.
'Ir ni thúrfut,' quad, 'bi thíu: fridu lázu ih mit íu,
mámmunti ginúagaz, drof ni súorget bi tház!

Ni lą̄zu ih iuih uuéison: ih iuer áuur uuīson,
gidrōstu ih iuih scíoro mit fréuuidu alazíoro.
Ir bírut, thaz nist uuúntar, fríunta mīne súntar,
drūta mīne in álauuār, zi thiu sō kōs ih iuih sār.
Theist gibót mīnaz zi íu: ir iuih mínnot untar íu,
ioh ſagilih thes thénke, thero mínnono ni uuénke.'
Ín thō druhtin zélita, uuant ér se selbo uuélita,
mánota sie thes náhtes mánagfaltes réhtes.
Er hábet in thar gizáltan drōst mánagfaltan
fon sīn sélbes gúati, sō slíumo sō er irstúanti.
Quad, after théra fristi in níamer sīn ni brústi,
ioh sie ſamer, sār tház uuúrti, uuārin mit givuúrti.
Sō er se lérta thō in thera náht, sō thū thir thār lésan-maht,
gizōh se thār thō fóllon sélbo in sīnan uuíllon.
Úf zi hímile er thō sáh ioh sélben gotes lób sprah;
bifálah thō thie thégana in sīnes fáter segana,
Thaz ér mo sie gihíalti, unz er fon dōthe irstuanti,
ér sie thanne sánti, in thīonost sīnaz uuánti.

XX. Duxerunt eum ad Caipham ubi erat et Pilatus.

Thō léittun nan thie líuti thār uuas thaz héroti:
ther biscof Káiphas uuas thār ioh ther hérizoho in uuār.
Giang er sélbo ingegin ūz thār zi themo pálinzhūs:
sie ni múasun gān sō frám zi themo héidinen man,
Tház sie in thēn gizītin biuuóllane ni uuúrtin,
mit réinidu gisémotin, thie ōstoron giféhotin.
Sie uuíht thoh thes nintrſatun, sie mánslahta rſatun,
ni sſe thes giuuúagin, sie Krístan irslúagin.

Sprah ther hérizoho zi ín, sō er úzgigíang ingegin ín :
'uuelīh rúagstab sō frám zéllet ir in thesan mán?'
Thes árgen uuillen hérti gab imo ántuuurti :
'ob ér,' quad, 'uuólathāhti, zi thísu er iz ni brâhti.
Ni fúer er in thēn líutin mit grōzen méindātin,
uuir ouh thes ni thâhtin, thaz uuir nan thír brâhtin.'
Uuórton thō ginúagen bigóndun sie nan rúegen,
thíngon filu hébigen ioh súnton filu mánagen.
Quâdun, sih bihíazi, er gotes sún hiazi,
ióh ouh dāti mâri, er iro kúning uuāri,
Zélle ouh in giuuíssī, tház er selbo Kríst sī,
in thia béldida gigánge, then námon imo félge.
Quâdun, er ni uuólti, thaz man zíns gulti,
thie líuti furdir méra in thes kéiseres êra,
Ioh er thie líuti alle spúani zi giuuérre,
zi grozemo úrheize, in thíu man nan firlâze:
'Er es êr io niruuánt, ēr er állaz thiz lánt
gidruabta hárto in uuāru mit sînes selbes lêru;
Nist thes giscéid noh giuuánt, uuio er gírrit thaz lánt,
uuio er iz állaz uuírrit ioh thesa uuórolt merrit.
Bigan er súslîches zi énte thesses ríches,
mit thiu er thaz lánt al ubargíang, unz man hîar nan nū gifíang.'
'Német inan,' quad er, 'zi íu ziu brâhtut ir nan mí bi thiu
irdéilet imo thâre, so uuizzod íuer lêre.
Findet ir thār álle, uuio er thaz réhta uuolle,
thaz gifrúmmet allaz ír, iz ist iu kúnd, nales mír.'
Thaz, quâdun sie, in ni dóhti, ouh uuésan thaz ni móht
uuanta in thio búah luagin, thaz sie mán sluagin.

Ther liut mit thíu bizeinta, thaz druhtin ér gimeinta,
thaz er sīn líb scolta énton in héithinero hánton.
Thoh ságen ih in uuār mín, sie uuārun mánslagon sín:
zi tốthe sie nan brúngun mir uuássidu iro zúngun.

XXI. Allocutio Pilati ad Christum in praetorio.

Giang Pilatus uuídari mit ímo thō in then sólari,
spráh mit imo lángo: er suórgeta thero thíngo.
Zi ērist frágeta er bi tház, thaz er es hárto sinsáz;
'gidua mih,' quád, 'nū sārio uuís, óba thū iro kúning sīs?
Bistū zi thiu giuuíhit, sō thíh ther líut zīhit,
in themo uuíllen gíangis, thaz ríchi sō bifíangis?'
Thō quad drúhtin: 'ságe mir, sprichis súlīh thū fon dír,'
odo ándere iz thir ságetun ioh thir fon mír iz zelitun?'
Pilatus uuolta sliumo sár fon imo néman thō then unán,
tház er thes ni uuánti, er iz fon ímo irthāhti.
'Thie liuti uuízun,' quad, 'fon ín, thaz ih Iúdaeo ni bín;
thínes selbes lántthiot gab thih mír in thesan nốt.
Ther líut, ther thih mír irgab, zálta in thih then rúagstab,
thie selbun záltun alle mír thesa béldi fona thír.
Ob áuur thaz sō uuár ist, thaz thū iro kúning nū ni bist,
bi híu ist thaz sie thih námun. sus háftan mir irgábun?'
'Thir zéllu ih,' quad er, 'thánana: níhi mīn nist hínana,
iz níst, sōsō ih thir ráchon, fon thesen uuóroltsachon.
Ób iz uuāri hínana, giflízin mīne thégana
mit iro kúanheiti, mīn fíant sus ni uufalti
Ioh in thérera nóti mih sus ni hántolōti;
'mit théganheiti sítotin, thaz sie mih ín irretitin.

Ih duan es áuur redina, níst mīn rīchi hínana,
thaz íh mih nū biuuérie mit mínes selbes hérie.'
Thō spráh Pilatus áuur thaz, uuanta ímo uuas iz héizaz,
frāgeta áuur nōti bi sīnaz hérōti.
'Sō uuár sō sī thīn ríchi ioh thīn gúallīchi,
thoh bistū zi álauuāru kúning, sō ih gihóru?'
'Thū quís,' quad er, 'theih kúning bin: zi thiu quám
ih hera in uuórolt in
ioh uuard gibóran ouh zi thíu, theih suslīh thúlti
untar fu,
Theih úrkundi sáre gizálti fona uuáre,
thaz ih ouh uuárlīchu thíng gibréitti in thesan
uuóroltring.
Sō uuér sō ist fona uuáre, ther hórit mir io sáre,
hórit er mit mínnu mínes selbes stímnu.'
'Sage thū mir,' quad er sár, 'uuaz thū nénnes thaz uuár?
gidúa mih thes giuuíssi, uuaz si thaz uuárnissi.

XXII. Quomodo Pilatus voluit Christum dimittere pro Barnaba.

Giang er, sō er tház giquad (ih uueiz, es uuírdig ni uuard,
tház er thaz gihórti, uuaz drúhtin thes giquáti;
Uuāne óuh bi thíu sō gāhti, thes schāheres giháhti,
mit uuéhselu er gisítoti, er selban Krist irrétti),
Spráh er thō zen líutin, sie iz álles uuio girfatin:
'ni fíndu ih,' quad er, 'thesan mán in niheinen
sáchon firdán,
Ni bín ih ouh thes uuísi, oba er thes líbes scolo sí,
sō yrsúaht ih inan thráto sínes selbes dáto.
Ía íst iu in thesa zíti zi giuuónaheiti,
ih úzar themo uuíze iu einan háft firlāze:
Nū áhtot, uuio ir uuóllet, ioh uuéderan ir iruuéllet,

ir Barabbásan nemet zíu, odo ir nū Kríst iruuellet íu.'
Thanne uuás imo auur thér skāhāri hébiger:
bi théro dāto ánton sō lág er thār in bánton.
Riaf imo ál ingégini thes lántliutes ménigi,
quad, uuár in líob ioh súaẓi man Barabbán in liaẓi.
Thō háft er nan, sō er uuólta, ioh er nan sélbo fílta
selbon drúhtinan, uuaẓ uuān ther uuénego man!
Námun nan thō thánana thes hérizohen thégana;
sie flúhtun in zi gámane thórna thar zisámane,
Ioh sáztun sie imo in hóubit then selbon thúrninan ríng,
zi hónidon gérno coróna thero thórno.
Sie námun in thera dáti kúninglih giuuáti,
fílu rōtaẓ púrpurin inti dátun inan ín.
Fialun thó in iro knío: zi hue hábetun inan ío,
zi bísmere thráto súslīchero dáto.
'Heil thū,' quádun sie, 'Kríst, thū thérero liuto kúning bist!
bist gáro ouh thiu gilícho ioh harto kúninglīcho.'
Zi hónidu imo iẓ dátun, thaẓ sie súlīh quātun;
sie thāhtun io bi nótin, uuío sie inan gihóntin.
Sie slúagun sār thén gangon thiu héilegun uuángun,
ioh hérton in thēn fáron sō blúun sie imo thiu órun.
Er thúlta, sō ih hiar fóra quad, bi únsih suslīh úngimah,
in slégin ioh in uuórton bi únsen suāren súnton.

XXIII. Duxit Pilatus Iesum derisum ad populum.

Pilátus giang zen líutin sid thō thésen dātin:
uuólt er in gistíllen thes ármalīchen uuíllen.
'Heraúẓ,' quad, 'léitu ih inan íu, thaẓ irkénnet in thíu,
thaẓ ih úndāto ni findu in imo thráto.'
Giang Kríst thō in themo gánge mit rótemo gifánge,

bithúrnter ioh biſſílter ioh sus gibísmeroter.
Púrpurin giuuáti drúag er thō bi nóti,
thúrnina corṓna: gidán uuas thaz in hṓna.
'Séhet,' quad er, 'nū then mán, firdamnot íst er filu frám!
ir séhet sīna únéra, uuaz uuóllet ir es méra?
Biscóltan ist er hárto ioh hṓnlīchero uuórto,
ouh sīneıɔ úndāto giréfsit filu dráto.
'Ér ist,' quad, 'biſſílit, mit thórnon ouh bistéllit;
nú man imo súlīh dúat, nū lāzet kúelen iu thaz múat.'
Sō síe nan thō gisáhun, sō ríafun sie alle gáhun:
ingegin ímo inbran thaz múat, sō ofto fíanton dúat.
Bâtun thō ginúagi, thaz man inan irslúagi,
ioh ríafun filu héizo: 'crúzo, lēs! nan crúzo!'
'Német inan,' quad er, 'zi íu inti crúzot inan untar íu:
ni mág ih in imo irfíndan, oba er firdán sī sō frám.'
Thero bíscofo hérti gab imo ántuuurti
mit alten nídes uufllen: ni móhtun sie in gistfllen:
'Er scal irstérban thuruh nót, sō uuízod unser zéinōt,
ioh dóuuén sīnen uuórton in thérero manno hánton;
Uuanta ér gikundta hérasun, tház er sī selbo gótes sun,
ioh ubarál in uuāri sō det er súlīh māri.
Ther uuízod lērit thâre, in crúzi man then háhe,
sō uuer sō in úrheize sih súlīhes bihéize.'
Yrfórahta sih thō hárto Pilátus thero uuórto,
giang mit Kríste er thō fon ín in thaz spráhhūs ín.
'Gidua mih sâr nū,' quad er, 'uuís, uuanana lantes thū sís,
uuélīchera gibúrti, thaz thū io zi thísu uuurti?'
Er stuant, suígeta ioh mámmonto githágeta:

sínes selbes thúlti ni gab imo ántuuurti.
'Ni uuildu spréchan,' quad er, 'zi mír? ni uuéistū,
uuaz ih ságen thir,
thaz stéit thaz thīnaz énti in mínes selbes hénti?
Ioh bín ih ouh giuuéltig ubar éllu thīnu thíng,
in líb ioh dőd hiutu, sō uuédar sō ih gibíutu.'
Ántuurtita líndo ther keisor éuuinigo thő,
ther kuning hímilisgo in uuár themo hérizohen thār:
'Ih ságen thir, thaz ni híluh thih: giuualt ni hábetistū
ubar míh,
óba thir thaz gizámi fon hímile ni quámi.
Bi thíu ist mit méren sunton ther míh gab thír zi
hánton,
ioh ther iz zí thiu bibráhta, thaz híar man mīn sus
áhta.'

V.

DAS LUDWIGSLIED.

The Ludwigslied, written in the Rhenish Franconian dialect, was composed to celebrate the victory of Ludwig III over the Normans at the battle of Saucourt, which was fought on the 3rd of August, 881. It was probably written by the monk Hucbald († 930) in the same or the early part of the following year.

Rithmus teutonicus de piae memoriae Hluduico rege filio Hluduici aeque regis.

Einan kuning uueiz ih, Heizsit her Hluduīg,
Ther gerno gode thionōt: Ih uueiz her imos lōnōt
Kind uuarth her faterlōs. Thes uuarth imo sār buoz:
Holōda inan truhtīn, Magaczogo uuarth her sīn.
Gab her imo dugidi, Frōnisc githigini,
Stual hier in Vrankōn. Sō brūche her es lango!

Thaȝ gideilder thanne Sār mit Karlemanne,
Bruoder sīnemǫ, Thia czala uuunniōno.
Sō thaȝ uuarth al gendiōt, Korōn uuolda sīn god,
Ob her arbeidi Sō iung tholōn mahti.
Lietz her heidine man Obar sēo līdan,
Thiot Vrancōno Manōn sundiōno.
Sume sār verlorane Uuurdun sum erkorane.
Haranskara tholōta Ther ēr misselebēta.
Ther ther thanne thiob uuas, Ind er thanana ginas,
Nam sīna vaston: Sīdh uuarth her guot man.
Sum uuas lugināri, Sum skāchāri,
Sum fol lōses, Ind er gibuoȝta sih thes.
Kuning uuas ervirrit, Thaȝ rīchi al girrit,
Uuas erbolgan Krist: Leidhōr, thes ingald iȝ
Thoh erbarmēdes got, Uuisser alla thia nōt:
Hieȝ her Hluduīgan Tharōt sār rītan.
'Hluduīg, kuning mīn, Hilph mīnan *liutin!*
Heigun sa Northman *Harto biduuungan.*'
Thanne sprah Hluduīg 'Hērro, sō duon ih,
Dōt ni rette mir iȝ, Al thaȝ thū gibiudist.'
Thō nam her godes urlub, Huob her gundfanon ūf,
Reit her thara in Vrankōn Ingagan Northmannon.
Gode thancōdun Thē sīn beidōdun,
Quādhun al 'frō mīn, So lango beidōn uuir thīn.'
Thanne sprah lūto Hluduīg ther guoto:
'Trōstet hiu, gisellion, Mīne nōtstallon.
Hera santa mih god Ioh mir selbo gibōd,
Ob hiu rāt thūhti, Thaȝ ih hier gevuhti,
Mih selbon ni sparōti, Uncih hiu gineriti.
Nū uuillih thaȝ mir volgōn Alle godes holdon.
Giskerit ist thin hieruuist Sō lango sō uuili Krist:

Uuili her unsa hinavarth, Thero habēt her giuualt.
Sō uuer sō hier in ellian Giduot godes uuillion,
Quimit hē gisund ūz, Ih gilōnōn imoz;
Bilībit her thār inne, Sīnemo kunnie.
Thō nam er skild indi sper, Ellianlīcho reit her;
Uuolder uuār errahchōn Sīnan uuidarsahchōn.
Thō ni uuas iz burolang, Fand her thia Northman.
Gode lob sagēda, Her sihit thes her gerēda.
Ther kuning reit kuono, Sang lioth frāno,
Ioh alle saman sungun 'Kyrrieleison'.
Sang uuas gisungan, Uuīg uuas bigunnan.
Bluot skein in uuangōn: Spilōdun ther Vrankon.
Thār vaht thegeno gelīh, Nichein sōsō Hluduīg:
Snel indi kuoni, Thaz uuas imo gekunni.
Suman thuruhskluog her, Suman thuruhstah her.
Her skancta cehanton Sīnan fīan*ton*
Bitteres līdes. Sō uuē hin hio thes lībes!
Gilobōt sī thiu godes kraft: Hluduīg uuarth sigihaft;
Ioh allēn heiligōn thanc! Sīn uuarth ther sigikamf.
Uuolar abur Hluduīg, Kuning uuīgsālīg!
Sō garo sōser hio uuas, Sō uuār sōses thurft uuas,
Gihalde inan truhtīn Bī sīnan ērgrehtīn.

VI.

Christ and the woman of Samaria, written in the Alemanic dialect about the year 850. It is based on the fourth chapter of St. John, vv. 1–26.

Lesen uuir thaz fuori ther heilant fartmuodi.
ze untarne, uuizzun thaz, er zeinen brunnon kisaz.
Quam fone Samario ein quena sārio
scephan thaz uuazzer: thanna noh sō saz er.

Bat er sih ketrencan daz uuīp thaz ther thara quam
(uuurbon sīna thegana be sīna līpleita):
'Biuuaz kerōst thū, guot man, daz ih thir geba trinkan?
iā ne niezant, uuizze Christ, thie Judon unsera uuist.'
'Uuīp, obe thū uuissīs, uuielīh gotes gift ist,
unte den ercantīs mit themo do kōsōtis,
tū bātīs dir unnen sīnes kecprunnen.'
'Disiu buzza ist sō tiuf, ze dero ih heimina liuf,
noh tū ne habis kiscirres, daz thū thes kiscephēs:
uuār maht thū, guot man, neman quecprunnan?
Ne bistū liuten kelop mēr than Jacob.
ther gab uns thesan brunnan, tranc er nan ioh sīna man;
sīniu smalenōzzér nuzzun thaz uuazzer.'
'Ther trinkit thiz uuazzer, be demo thurstit inan mēr.
der afar trinchit daz mīn, then lāzit der durst sīn:
iz sprangōt imo'n pruston in ēuuōn mit luston.'
'Hērro, ih thicho ze dir, thaz uuazzer gābīst dū mir,
daz ih mēr ubar tac ne liufi hera durstac.'
'Uuīb, tū dih anneuuert, hole hera dīnen uuirt.'
siu quat sus libitū, commen ne hebitū.
'Uueiz ih daz dū uuār segist, daz dū commen ne hebist.
dū hebitōs ēr finfe dir zi volliste.
des mahttū sichūre sīn: nū hebist ēnin der nis dīn.'
'Hērro, in thir uuigih scīn, daz thū maht *forasago sīn*
for uns ēr giborana betōtōn hiar in berega,
Unser altmāga suohtōn hia genāda:
thoh ir sagant kicorana thia bita in Hierosol*ima*.'

VII.

MUSPILLI.

The Muspilli, written in the Bavarian dialect, was probably composed about the year 850. The author is unknown. It was first edited by Schmeller in 1832: 'Muspilli, Bruchstück einer alliterierenden Dichtung vom Ende der Welt.'

. . . . . sīn tac piqueme daz er touuaȝ scal.
uuanta sār sō sih diu sēla in den sind arhevit,
enti si den līhhamun likkan lāzzit,
sō quimit ein heri fona himilzungalon,
daz andar fona pehhe: dār pāgant siu umpi.
Sorgēn mac diu sēla, unzi diu suona argēt
za uuederemo herie si gihalōt uuerde.
uuanta ipu sia daz Satanazses kisindi kiuuinnit,
daz leitit sia sār dār iru leid uuirdit,
in fuir enti *in* finstrī daz ist rehto virinlīh ding.
upi sia avar kihalōnt die die dār fona himile quemant,
enti si dero engilo eigan uuirdit,
die pringent *sia* sār ūf in himilo rīhi:
dār ist līp āno tōd lioht āno finstrī,
selida āno sorgūn: *dār nist* siuh neoman.
denne der man in pardīsu pū kiuuinnit,
hūs in himile, dār quimit imo hilfa kinuok.
pidiu ist d*urft* mihhil allero manno uuelīhemo,
daz in es sīn muot kispane,
daz er kotes uuillun kerno tuo
enti hella fuir harto uuīse,
pehhes pīna: dār piutit der Satanaz altist
heizzan lauc. sō mac huckan za diu,
sorgēn drāto, der sih suntīgen uueiz.

uuē demo in vinstrī scal sīno virinā stūen,
prinnan in pehhe: daz ist rehto paluuīc dink,
daz der man harēt ze gote entī imo hilfa ni quimit.
uuānit sih kināda diu uuēnaga sēla:
ni ist in kihuctin himiliskin gote,
uuanta hiar in uuerolti after ni uuerkōta.

Sō denne der mahtīgo khuninc daz mahal kipannit,
dara scal ꝯueman chunno kilīhaz:
denne ni kitar parno nohhein den pan furisizzan,
ni allero manno uuelīh ze demo mahale scūli;
dār scal er vora demo rīhhe az rahhu stantan,
pī daz er in uuerolti *eo* kiuuerkōt hapēta.

Daz hōrtih rahhōn dia uueroltrehtuuīson,
daz sculi der antichristo mit Eliase pāgan.
der uuarch ist kiuuāfanit, denne uuirdit untar in uuīhc arhapan.
khenfun sint sō kreftīc, diu kōsa ist sō mihhil.
Elias strītit pī den ēuuīgon līp,
uuili dēn rehtkernōn daz rīhhi kistarkan:
pidiu scal imo helfan der himiles kiuualtit.
der antichristo stēt pī demo altfīante,
stēt pī demo Satanase, der inan varsenkan scal:
pidiu scal er in deru uuīcsteti uunt pivallan
enti in demo sinde sigalōs uuerdan.
doh uuānit des vilo . . . . . gotmanno
daz Elias in demo uuīge aruuartit uuerde.
sō daz Eliases pluot in erda kitriufit,
sō inprinnant die pergā, poum ni kistentit
ēnīhc in erdu, ahā artruknēnt,
muor varsuuilhit sih, suilizōt lougiu der himil.
māno vallit, prinnit mittilagart,

stēn ni kistentit. verit denne stūatago in lant,
verit mit diu vuiru viriho uuīsōn:
dār ni mac denne māk andremo helfan vora demo muspille.
denne daz preita uuasal allaz varprennit,
enti vuir enti luft iz allaz arfurpit,
uuār ist denne diu marha, dār man dār eo mit sīnēn māgon piehc?
diu marha ist farprunnan, *diu* sēla stēt pidurgan,
ni uueiz mit uuiu puaze: sār verit si za uuīze.
Pidiu ist demo monne sō guot, denne er ze demo mahale quimit,
daz er rahhōno uuelīha rehto arteile.
denne ni dar*f* er sorgēn, denne er ze deru suonu quimit.
ni uueiz der uuēnago man, uuielīhan uuartil er habēt,
denne er mit dēn miatōn marrit daz rehta,
daz der tiuval dār pī kitarnit stentit.
der hapēt in ruovu rahhōno uuelīha,
daz der man *ēr enti sīd* upiles kifrumita,
daz er iz allaz kisagēt, denne er *ze* deru suonu quimit.
ni scolta sīd manno nohhein miatūn *intfāhan*.

* * *

Sō daz *hi*milisca horn kihlūtit uuirdit,
enti sih der *su*anār*i* *ana den* sind arhevit
[der dār suannan scal tōtēn enti lepentēn],
denne hevit sih mit imo herio meista,
daz ist allaz sō pa*l*d daz imo nioman kipāgan ni mak.
denne verit er *ze* d*e*r*u* mahalsteti deru dār kimarchōt ist:
dār uuirdit *diu suo*na dia man dār io sagēta.

denne varant engilā uper *dio* marhā,
uuechant deotā, uuīssant ze dinge.
denne *scal* mannogilīh fona deru moltu arstēn,
lōssan sih ar dero lē*uuo* vaẓẓōn scal imo avar sīn līp piqueman.
daẓ er sīn reht allaẓ kirahhōn muoẓẓi,
enti imo after sīnēn tātin ar*teilit* uuerde.
denne der gisizzit, der dār suonnan scal
enti arteillan scal tōtēn enti quekkhēn:
denne stēt dār umpi engilo menigī,
guotero gomōno: gart ist sō m*ihhil*:
d*ar*a quimit ze deru rihtungu sō vilo dia dā*r ar restī* arstēnt,
sō dār manno nohhein uuiht pimīdan ni mak.
*dār sca*l denne hant sprehhan, houpit sagēn,
aller*o li*do uuelīhc unzi in den luzīgun vinger,
uuāẓ er untar *de*sēn mannun mordes kifrumita.
dār ni ist eo sō list*īc man* der dār iouuiht arliugan megi,
daẓ er kita*rnan me*gi tāto dehheina,
niẓ al fora demo khunin*ge kichundit* uuerde,
uẓẓan er iẓ mit alamusanu furi*megi*
enti mit fastūn dio virinā kipuaẓt*i*.
denne der *paldēt* der gipuaẓẓit hapēt,
denne er ze deru *suonsteti quimit*.*
*uuir*dit denne furi kitragan daẓ frōno ch*rūci*,
dār *der h*ēligo Christ ana arhangan uu*ard*.
denne augit er dio māsūn, dio er in deru m*enniskī anfenc*,
dio er durah desse mancunnes minna *fardolēta*.

NOTES.

[The references refer to the paragraphs in the grammar.]

I. TATIAN.

ll. 1–2. **ordinōn saga thio in uns gifulta sint rahhōno** is a rendering of the Latin, ordinare narrationem quae in nobis completae sunt rerum.

l. 3. **was gisehan** = Lat. visum est.

l. 17. **siu, rehtiu, beidu,** are neuter, § 186.

l. 38. **kind** is acc. pl.

l. 67. **hōisten** = **hōhisten.**

l. 69. **nist** = **ni ist.**

l. 71. **thie** = **thër,** *see* § 141, note 2.

l. 73. **thaz thār, thār** is here merely a strengthening particle to the rel. **thaz.**

l. 88. **heilizinnes,** gerund Gen. sg. of **heilazen.**

l. 110. **nio in altare,** Lat. nequaquam, 'by no means, not so.'

l. 131. **sih uns zi gebanne,** an imitation of the Lat. daturum se nobis.

l. 144. **ðemo.** The letter **ð** occurs only 8 times in Tatian, viz. **ðemo** (4), **ðem** (2), **vvurðun** (1), **ðār** (1).

l. 160. **curet,** imperative with neg. = Lat. nolite, and is properly the pret. subjunctive.

l. 174. **thi** = **thie.**

l. 212. Forms like **ir quedent, ir uuizzunt, ingiengunt** had their n from the pres. 3rd pl.

l. 229. Instead of **sagata** and **sagantes** (l. 248), we should expect **sagēta, sagēntes.**

l. 240. **hebet,** *see* § 157, note 5.

l. 260. **nintfiengun** = **ni intfiengun.**

l. 272. **ci in selbōn** = Lat. ad semetipsos, 'among themselves.'

l. 281. **diura.** Germanic **d** is, as a rule, shifted to **t** in Tatian, but in this and a few other examples it has remained unshifted.

l. 287. **nalles . . . ci imo** = Lat. non quia de egenis pertinebat ad eum, 'not that he cared for the poor.'

l. 308. **fon thes** = ex quo, 'since the time.' **fon** is temporal, and **thes** is the adverbial genitive.

l. 309. On the inf. ending of **cussan**, see § 161, note.

l. 337. The reg. form is **quātun**, see § 63.

l. 325. For the **cu-** in **cumit**, see § 155, note.

l. 329. **forliosęʒ** = **forliose iʒ**, subj. pres.

l. 332. The **h** in **gihērēt** is inorganic.

l. 348. **geet** = **gēt.**

l. 357. **zesauūn** is the weak Acc. fem. sg. of **zeso**, used as a noun.

l. 362. **sien** = **sie in**, 'they him.'

l. 368. **ni curīt vvuofen ubar mih** = Lat. nolite flere super me, 'weep not for me.'

l. 370. **thēndir** = **thēn** + **de** + **ir**, 'in the which ye,' where **de** is the weakened form of the adv. **dār**, so also in **thiede, thiode, thende.**

l. 410. **uuantih** = **uuanta ih.**

l. 436. **intfagana**, p.p. Acc. fem. sg. of **intfāhan**, formed after analogy with the present. The reg. form would be **intfangana.**

l. 439. **lāʒ nū** = Lat. sine.

l. 444. **fon obanentīc zunzan nidar**, 'from top to bottom.'

l. 462. **uuantaʒ** = **uuanta iʒ.**

l. 504. **erdūn** here weak. **ërda** is usually strong.

l. 570. **sizentero** is the p.p. Gen. pl. of **sizzen.**

l. 621. **fon hōhī himilo io unz iro enti** = Lat. a summis coelorum usque ad terminos eorum, 'from one end of heaven to the other.'

II. PSALMS.

l. 3. The **h** in **seher** (= **sēr**) has no etymological meaning.

l. 4. **zaalā** = **zālā**, see § 4.

l. 18. **cenim** is the Dat. pl. of **zan**, see § 101, note, and § 7 (under **c**).

l. 20. **pirumēs**, in place of the more usual forms **pirum, pirun.**

l. 21. **herda** = **erda.**

l. 25. **mittih** from **mit dih** by assimilation. **mit** rarely takes the accusative.

l. 29. **truhtīnan**, see § 76.

III. S. Emmeramer Gebet.

l. 2. **deih**, cp. § 141, note 4.

l. 3. **ædo** = **edo**.

l. 4. **kyhukkiu**, with retention of the **i**, which, in such forms, had mostly disappeared already in the beginning of the ninth century.

l. 11. **riuūn** is the Acc. sg. of **riuwa**.

l. 12. **mōẓi** = **muoẓi**. Old **ō** remained undiphthongised the longest in the Bavarian dialect.

l. 16. **gaotan** = the common OHG. form **guotan**, see § 30.

l. 27. **mōt** = **muot**, see above.

IV. Otfrid.

Before reading the extracts from Otfrid the beginner should refer to §§ 28, 30, 34 in the Grammar, and observe further that Germanic **d** and **þ** (**th**) remained unshifted initially in the Rhenish Franconian dialect. All words beginning here with **d** will be found in the glossary under **t**, and those beginning with **th** under **d**.

l. 9. **then** is the Acc. sg. masc. of **thër**, used as a demons. **nirsmāhetin** = **ni irsmāhetin**.

l. 10. **then**, Acc. masc. sg., used as rel. pr. **uuol** = **uuola**.

l. 17. **theist** = **thaẓ ist**, so also in ll. 20, 48, 55, 196, 243.

l. 22. **theiẓ** = **thaẓ iẓ**; so also l. 37.

l. 24. **sies** = **sie is**; so also in ll. 76, 105.

l. 52. After **scal** supply **lāẓan**.

l. 58. **dualtun**, pret. 3rd pl. of **dwellen**.

l. 75. **zirrettinne** = **zi irṙettenne**.

l. 77. **in**, Dat. pl. **nintfuarit** = **ni intfuarit**.

l. 78. **sie** refers to **liut**.

l. 80. **uuorahta**, **forahta**, see § 40.

l. 99. After **skal** supply **sīn**.

l. 118. **zimo** = **zi imo**.

l. 119. **nintstante** = **ni instante**.

l. 121. **hōr** = **hōre**, subj. pres.

l. 129. **irdualta**, pret. sg. of **irdwellen**.

l. 133. **firvuurti**, pret. subj. of **firwërdan**.

l. 161. **zen** = **zi then**, Dat. pl., so also in l. 337.

l. 163. **festiẓ** = **festī iẓ**. **in festī duan** = 'to make sure, certain.'

l. 167. **theih** = **thie ih.**

l. 195. **siuȝ** = **sī iu iȝ. ni siuȝ smerza,** 'let it not be a pain to you.'

l. 197. **then,** supply **ther. ingeit,** pres. 3rd sg. of **ingān,** see § 181, note.

l. 201. **uuāriȝ** = **uuāri iȝ,** 'if it were.'

l. 202. **iuih** = **iuwh.**

l. 217. **untar zuein,** 'doubtful.'

l. 220. **givuuag** (with Gen.), pret. sg. of the strong verb * **giwahan,** with **g** from the pret. plural. Cp. the pret. **sluog** beside **sluoh.**

l. 222. **mo** = **imo**; so also in l. 255.

l. 224. **nirknāhet** = **ni irknāet.** The **h** is inorganic.

l. 226. **hiluh** = **hilu ih.**

l. 238. **drof** (lit. 'a drop'), a strengthening negative particle.

l. 259. **ingegin** = **ingagan.**

l. 262. **thie ōstoron gifehotin** = *ἵνα φάγωσι τὸ πάσχα* (John xviii. 28), 'that they might eat the passover.'

l. 263. **nintriatun** = **ni intriatun.**

l. 265. **ūȝgigiang,** pret. sg. of **ūȝgigangan.**

l. 269. **fuer er** = **fuari er.**

l. 279. **thie liuti,** i. e. the Jews.

l. 281. **niruuant** (with Gen.) = **ni iruuant,** pret. sg. of **irwintan.**

l. 299. **sinsaȝ** = si (Acc. pl.) **insaȝ.**

l. 301. **bistū** = **bist thū.**

l. 325. **theih,** see § 141, note 4. **quīs** contracted from **quidis.**

l. 340. **dāto,** Gen. pl.

l. 345. **ther** is subj.; **skāhari,** predicate.

l. 368. **gistillen** with Dat. pers., Gen 'rei; so also in l. 388 with reflex. Dat.

l. 369. **heraūȝ** = **hera ūȝ,** 'out.'

l. 401. **uuildū** = **wili thū; uueistū** = **weist thū.**

l. 402. **steit,** pres. 3rd sg. of **stan,** see note to § 181.

V. DAS LUDWIGSLIED.

Forms containing **d** or **th** will be found in the Glossary under **t** or **d** respectively.

l. 2. **imos** = **imo es. lōnōn** usually takes the Dat. of the pers. and Gen. rei, but cp. l. 40.

l. 7. **gideilder** = **gideilda er.**

l. 8. **czala** = **zala.**

l. 11. **lietz** = **liez**, pret. sg. of **lāzan.**

l. 16. **sīdh** (= O.E. **sīþ**), see **sīd** in the Glossary.

l. 21. **erbarmēdes** = **erbarmēda es. uuisser** = **wissa** (pret. sg. of **wizzan**) **er.**

l. 23. **mīnan**, Dat. pl., weakened form of **minēn**; so also in ll. 43, 53, 59. **sīnan from sīnēn.**

l. 24. **heigun** = **eigun**, 'have.' The **h** has here no etymoligical value. **sa**, more frequently **se**, the unaccented form of the pronoun **sie.**

ll. 25, 26. 'Then said Ludwig, 'Lord, I will do, unless death deprive me of it, all that thou biddest.'

l. 27. **huob**, pret. 3rd sg. of **heffen**, see § 157, note 4.

l. 30. **al** is Nom. plural. **quādhun**, pret. pl. of **quēdan** (**quēdhan**), the regular form would be **quātun.**

l. 34. **ob hiu rāt thūhti**, 'if it should seem advisable to you.' The form **hiu** occurs also in ll. 32, 34, 35. It is properly the Dative form. The **h** has no etymological value. In such cases the **h** occurs only in MSS. which were copied by ignorant scribes.

l. 35. **uncih** = **unz ih.**

l. 39. **in ellian**, 'according to (his) strength.'

l. 40. **imoz** = **imo iz**, cp. l. 2.

l. 43. **uuolder** = **wolda er.** On **sīnan** see l. 23.

l. 45. **gerēda**, pret. sg. of **gērēn** (with Gen.), **her sihit thes her gerēda**, 'he sees what he wished for.'

l. 46. **frāno**, indecl. adj. (properly the Gen. pl. of **frō** = Goth. **frauja**, 'Master, Lord, God'), 'divine, holy.'

l. 47. **kyrrieleison**, 'Lord have mercy upon us'; from *κύριος* and *ἐλεέω*.

l. 50. 'There fought none of the warriors like Ludwig fought.'

l. 53. **cehanton**, 'into the hands.' **sīnan**, see ll. 23, 43.

l. 54. **hin**, Dat. pl. of **her.** On **hio** = **io**, cp. notes to ll. 24, 34. **Sō uuē hin hio thes lībes!** = N.H.G. **Wehe immer ihnen des Lebens!**

l. 57. **uuolar**, interj. 'hail, well done!'

l. 58. **sōser** = **sōsō er**; **sōses** = **sōsō es.**

VI. CHRIST AND THE WOMAN OF SAMARIA.

l. 2. ze untarne, 'at midday.' OE. undern, 'the time before midday, especially about 9 a. m., or from 9 to 12. zeinen = ze einen.

l. 12. buzza, from Lat. puteus, 'well.'

l. 13. habis, after the analogy of the strong verbs, or weak verbs of the first conjugation. Cp. also such forms as hebis, hebit, segis, segit, for habēs habēt, sagēs sagēt, see §, 169, note 2.

l. 24. commen = com-man, gom-man.

l. 27. ēnin = einan. nis = ni is.

VII. MUSPILLI.

Muspilli, OS. mudspelli, mutspelli, O. Icel. muspelli. The second part of the word is probably related to the verb, OS. spildan, OE. spildan, O. Icel. spilla, 'to destroy.'

l. 1. The beginning is lost. One may supply something like: = 'Let each man think that.' touuan. On the ending -an in weak verbs see § 161, note.

l. 32. chunno, Gen. pl. depen. on kilīhaz.

l. 37. hōrtih = hōrta ih.

l. 39. arhapan, the pp. of arheffen, see § 157, and note 4 to it.

l. 46. uunt = wunt, 'wounded.'

l. 52. ênīhc = einīg. So also in l. 55. stên = stein.

l. 60. piehc, pret. 3rd sg. of pāgan, bāgan.

l. 61. pidungan, the pp. of pidwingan bidwingan.

l. 94. megi, pres subj. of magan.

l. 96. niz = ni iz.

GLOSSARY.

ABBREVIATIONS.

sm., *sf.*, *sn.* = strong masculine, etc.
wm., *wf.*, *wn.* = weak masculine, etc.
sv. = strong verb.
wv. = weak verb.
Verbs compounded with the prefix **gi-** *have mostly the same meaning as the simple verb:* thus **gilegen** = **legen.**

A.

aba, *prep. c. dat.* of, from, apart from; *av.* away.
ābaud-muos, *sn.* supper.
abuh, *aj.* wrong, bad; **in abuh**, *av.* wrongly, falsely.
abur, *see* **afar.**
ādeilo, *see* **āteilo.**
afar (**avar**, **abur**, **avur**, **afur**), *av.* and *conj.* again, whereas, but, yet, furthermore.
after, *prep. c. dat.* after, according to; with *instr.* **in after thiu** accordingly; *av.* behind, after, back.
agaleiχī, *sf.* zeal, diligence, earnestness.
aha (Goth. **ahwa**), *sf.* water.
ahta, *sf.* opinion, reflection.
āhten, *wv.* I, persecute.
ahtōn, *wv.* II, observe, consider.
ahtodo (**ahtudo**), *num.* eighth.
accar, *sm.* field, acre.
ā-kust, *sf.* badness, fault.
al, *aj.* (*infl.* **allēr**), all, every, each, whole; *av. gen.* **alles**, otherwise, else.
alamuosan, **almuosan** (from Gr.-Lat. **eleemosyne**), *sn.* alms.
āla-wār (**ala-wāri**), *aj.* all true; **in alwār**, verily.
ala-zioro, *av.* very beautifully.
alles (**elles**), *av.* otherwise, else.
alles-wār, *av.* elsewhere.
alles-wio, *av.* otherwise.
al-mahtīg, **ala-mahtīg**, *aj.* almighty.
alt, *aj.* old; **mit thēn altōn**, with the elders.
alt-māg, *sm. pl.* ancestors, forefathers.
altari (**alteri**, **altteri**), *fr.* Lat. **altare**, *sm.* altar.
alt-fīant, *sm.* old enemy, devil.
alt-tuom, *sm.* old age.
al-walt, *aj.* all powerful (as translation of Augustus).
ambaht (Goth. **andbahts**), *sm.* servant.
ambaht, *sn.* ministration, office.
ambahten (Goth. **andbahtjan**), *wv.* I, serve.
ana, *av.* on, up.
ana, **anan**, *prep. c. dat., acc., instr.*, on, in, upon.
ana-fallan, *sv.* VII, fall upon.
ana-gin, **anakin** (*gen.* **-ginnes**), *sn.* beginning.
ana-stēhhan, *sv.* IV, pierce.
ana-wart, *aj.* mindful of, attentive to.
andar, **ander**, *num. aj.* second,

other; **andar — andar**, the one — the other.
anfenc, *pret. 3rd sg.* of **ant-fāhan.**
anne-wërt, *av.* away.
annuzi (Tat. *nom. sg.* annuci), *sn.* face.
āno, *prep. c. acc.* without, except; *conj.* except, only (after negative sentences).
anst, *sf.* favour.
anti, ande; **enti, endi**; **indi, inti, inte, int**; **unti, unte, unta**, *cj.* and.
anti-christo, *wm.* anti-Christ.
ant-lingōn, *wv.* II, answer.
anto, *wm.* zeal, anger.
ant-reita, *sf.* order; **after antreitu** (ex ordine), in order.
ant-fāhan, *sv.* VII, receive.
ant-wurten (Goth. **andwaúrdjan**), *wv.* I, answer.
ant-wurti, *sn.* answer.
ar, *prep.*, *see* **ur.**
araugta, *see* **ar-ougen.**
arbeit, arabeit, *sf.* work, toil, trouble.
arbeitōn, *wv.* II, labour, work.
ar-bëlgan, *sv.* III, become angry.
ar-faran, *sv.* VI, go away, fetch, reach.
ar-firren, arfirran, *wv.* I, remove, withdraw, take away.
ar-furpan, *see* **ir-furban.**
arg, arc, *aj.* wicked, godless.
ar-gangan, ar-gān, ar-gēn, *sv.* VII, go out, pass away.
ar-gëban, *sv.* V, hand over, give up.
ar-giozan, *sv.* II, pour forth, shed.
ar-hāhan, *sv.* VII, hang up, suspend, crucify.
ar-heffen (-heffan, -hefan, -hevan, see § 157, 4, 5), *sv.* VI, raise up, lift up.
ar-lësen, *sv.* V, gather, collect.
ar-lesgen, ar-lesken, *wv.* I, destroy.
ar-liogan, ar-liugan, *sv.* II, devise, fabricate, get by lying.
ar-lōsen, *wv.* I, deliver, free.
arm, *sm.* arm.
arm, *aj.* poor, miserable.
arma-līh, *aj.* unhappy, wretched.
arn (Goth. **asans**), *sf.* harvest.
arnōn, *wv.* II, reap, harvest.
ar-ougen, *wv.* I, show, manifest; *refl.* appear.
ar-ougnessī, *sf.* a showing, exhibiting.
ar-recken (*pret.* **-rehhita, -rahta**), *wv.* I, stretch out, explain, interpret.
ar-rihten, *wv.* I, erect, raise up.
ar-ruofan, *sv.* VII, call out, cry out.
ar-skeidan, *sv.* VII, separate.
ar-slahan, irslahan, *sv.* VI, kill, slay.
ar-stantan (**-stān, -stēn**), *sv.* VI, rise up, arise.
ar-stërban, *sv.* III, die.
ar-teilen, irteilen, *wv.* I, judge, condemn.
ā-teilo, ādeilo, *wm.* non-partaker.
artōn, *wv.* II, dwell.
ar-truknēn, *wv.* III, dry up.
ar-wecken, *wv.* I, awake, wake up, resuscitate.
ar-wërphan, *sv.* III, cast out, throw out.
ā-swīh, *smn.* stumbling block.
aȝ, iȝ, *prep. c. dat.* at, in.
aȝ-stantan, *sv.* IV, stand by, at.

B.

bāga, pāga, *sf.* quarrel, fight; **āna bāga**, without contradiction, trustworthily.
bāgan, pāgan, *sv.* VII, quarrel, fight.
bald, pald, *aj.* bold, quick.
baldēn, paldēn, *wv.* III, get courage, be of good cheer.

balwīg, palwīc, *aj.* destructive, pernicious.
ban, pan, *sm.* command, proclamation.
bannan, pannan, *sv.* VII, summon, fix the day of judgment.
bant (*pl.* **bant, bentir**), *sn.* bond.
barn, parn, *sn.* child.
be, *prep., see* **bī.**
beide, bēde, *num.* both.
beidōn, *see* **beitōn.**
bein, pein, *sn.* bone, leg.
beiten, *wv.* I, *c. gen. rei,* force, compel.
beitōn, beidōn, *wv.* II, wait; with *gen.* wait for, expect.
beldida, *sf.* boldness, audaciousness.
bëraht-nessī, *sf.* brightness.
bëran, *sv.* IV, bear, give birth.
bërd, *sn.* offspring.
bërg, përg (*pl.* **bërga, bërega**), *sm.* mountain.
bërgan, *sv.* III, hide, conceal.
gi-bërgan = **bërgan.**
bësemo, *wm.* besom.
bëteri, *sm.* one who prays, worshipper.
bëtōn, *wv.* II, pray, worship; *dat.* of *ger.* **zi bëttōnne** or **bëtōnne.**
bezȝisto, *superl.* to **guot.**
bī, bi, be, *prep. c. dat., acc., instr.* near, from, on account of, within.
bi-bot, *sn.* command, precept.
bi-brennen, *wv.* I, burn up.
bi-bringan, bring to an end.
bidiu, bithiu, *see* **thër.**
bi-thecken, *wv.* I, cover.
bi-thenken, *wv.* I, be uneasy about, look after, reflect.
bi-thurnen, *wv.* I, crown with thorns.
bi-thwingan, *sv.* III, oppress, force.
bi-fāhan, *sv.* VII, seize, encompass, get possession of.
bifalah, *pret. 3rd sg.* of **bi-fëlhan.**
bi-fallan, pifallan, *sv.* VII, fall.
bi-fëlhan, pifëlhan, -fëlahan, *sv.* III, hide, bury, yield, entrust.
bi-fillen, *wv.* I, scourge, strike.
bi-findan, *sv.* III, find.
bi-finstren, *wv.* I, make dark.
bi-gëhan, *sv.* V, confess, own.
bi-ginnan, *sv.* III, begin; (also *weak pret.* **bigonda**).
bi-gihtīg, pigihtīc, *aj.* confessing.
bi-gihtīg wërdan, *c. dat. pers. gen. rei,* confess a thing to some one.
bi-graban, *sv.* VI, bury.
bi-grīfan, *sv.* I. comprehend.
bi-haltan, *sv.* VII, guard.
bi-heiȝȝan, -heiȝan, *sv.* VII, *refl.* promise, vow, presume.
bihiaȝi, *pret. subj. 3rd sg.* of **bi-heiȝȝan.**
bihiu = **bi-hiu** (see **wër**), why, wherefore, from what cause.
biiāhīn, *pret. subj. 3rd pl.* of **bi-gëhan.**
bi-līban, *sv.* I, remain.
bilidi, *sn.* form, figure, example.
bi-linnan, *sv.* III, cease.
bim, bin, am.
bi-mīdan, pimīdan, *sv.* I, avoid, shun.
biogan, *sv.* II, bend.
biotan, beotan, peotan, *sv.* II, offer, show.
bi-quëman, piquëman, *sv.* IV, arrive, draw near, come.
bi-ruohhen, biruachen, *wv.* I, aim at a thing, provide.
birut, *see* § 178.
bis, *see* § 178.
biscatuit, *see* **bi-scatwen.**
bi-scatwen, *wv.* I, overshadow.
bi-skëltan, *sv.* III, affront, insult.
bi-skīnan, *sv.* I, shine around, upon.
biscof, *sm.* (*nom. pl.* **bisgofa**), chief priest, bishop.

biscof-heit, *sm.* priesthood, office of priest.
bi-scouwōn, *wv.* II, look at, view.
bismarōn, bismërōn, *wv.* II, mock, deride, spot at.
bismarunga, *sf.* blasphemy.
bismër, *sn.* scorn, derision, mock.
bi-snīdan, *sv.* I, circumcise.
bi-souffen, pisauffen, *wv.* I, drown.
bi-stellen, *wv.* I, adorn.
bita, *sf.* prayer.
bītan, pītan, bīdan, *sv.* I, wait, expect; with *gen.* wait for.
bittan (Goth. **bidjan**), *sv.* V, *c. gen. or dat. rei*, ask, request, demand.
bittar, bitter, *aj.* bitter.
biviluhu, *pres. 1st sg.* of **bi-fëlhan**.
bi-wankōn, *wv.* II, avoid.
bi-waz, wherefore.
bi-wëllan, *sv.* III, roll about, stain, defile.
bi-werien, *wv.* I, defend, protect.
bi-wintan, *sv.* III, wrap up.
bi-zeinen, *wv.* I, mark.
blat, *sn.* (*pl.* **bletir**), leaf.
blīden (Goth. **bleiþjan**), *wv.* I, rejoice, be joyful.
blīdi, *aj.* kind, friendly, blithe.
blīdida, *sf.* gladness, joyfulness.
blint, *aj.* blind.
bliwan, bliuwan, *sv.* II, strike, beat.
bluot, pluot, *sm.* blood.
bluun, *pret. 3rd pl.* of **bliwan**.
boto, *wm.* messenger.
bouhnen, *wv.* I, *dat. pers. acc. rei*, intimate, signify, make a sign.
boum, poum, *sm.* tree.
brëdiga, *see* **prëdiga**.
breit, *aj.* broad, large.
breiten, *wv.* I, extend, spread out.
brëhhan, brëchan, *sv.* IV, break.
brennen (Goth. **brannjan**), *wv.* I, burn.
brieven (*fr.* Lat. **breviare**), *wv.* I, register, record, count.
bringan (*pret.* **brāhta**, *see* § 154, note 2), *swv.* bring.
brinnan, prinnan, *sv.* III, burn.
brōt, *sn.* bread.
brūchen, brūhhen (Goth. **brūkjan**), *wv.* I, enjoy, use.
brunno, *wm.* well.
bruoder, *sm.* brother.
brust, *sf.* breast.
brūt-louft, brūt-lōft, *smf.* marriage.
brūt-louft-līh, *aj.* bridal, nuptial.
bū, pū (*gen.* **būwes**), *sm.* abode, dwelling.
būan, būen (*pret.* **būta**), *wv.* I, dwell.
buoh, buah, *smnf.* book.
buohhāri, buachāri, buocheri, *sm.* scribe.
buoz, *sf.* remedy, redress.
buozza, puazza, buoza, puaza, *sf.* pennance, abasement, punishment.
buozen, buozzen (Goth. **bōtjan**), *wv.* make good, atone for; *acc. pers. gen. rei*, get free.
burg, *sf.* city.
buro-lang, *aj.* very long.
gi-burt, *sf.* birth.
buzza, *see* **phuzza**, *sf.* well.

C.

Words beginning with **c**, followed by **a**, **o**, **u**, or words beginning with **ch**, will be found under **k**. Words beginning with **c**, followed by **e**, **i**, will be found under **z**. *See* § 7.

D. TH.

d, initially in Otfrid will be found under **t**.
dā, *see* **thār**.
thagēn, githagēn, *wv.* III, be silent.

thanān, danān, thanana, danana, *av.* and *cj.* whence, thence, from that place, away from, hence, therefore, wherefore; **thanān thō,** thereupon, afterwards, then.

thanc, thank, danc, *sm.* thought, remembrance, thanks.

gi-thank, gidanc, gadanch, *sm.* thought.

thankōn, *wv.* II, thank.

thanne, danne, thanna, danna, *av.* and *cj.* then, when, whenever, therefore, because; after the *compar.* than.

thanta, danta, *cj.* because.

thār, dār, dā, *av.* there, where; generally weakened to ther, der, de, when used as a relative particle; **thārana,** thereupon, thereon.

thara, dara, *av.* and *cj.* thither, whither; **tharazua,** thereto.

tharōt, *av.* thither.

thaz, daz, *cj.* that.

dē, thē, see § 141, and notes: de = thie.

thēgan, dēgan, *sm.* boy, servant, warrior.

thēgan-heit, *sf.* manliness, bravery.

deil, *see* teil; **deilen,** *see* teilen.

thēh-ein, dēhein, dēhhein, *aj.-pr.* any, anyone; in *neg.* sentences, no one, no, none.

thēh-einīg = **thēh-ein.**

dēmuaten, *see* thio-muoten.

thende = then + de, weakened form of thār; **thēndir** = thēn + dir, weakened form of thār.

thenken, denchan, denchen, *wv.* I (*pret.* thāhta), think, deliberate.

thennen, thenen, denen (Goth. þanjan), *wv.* I, stretch out.

deomuati, *see* thio-muoti.

deota, *see* thiota.

thēr (Tat. thie, thē, thēr), **dēr**; *neut.* **thaz, daz**; *fem.* **thiu, diu,** *art.*, *pr. dem.* and *rel.*; *instr.* thiu, diu, in combination with prepositions; **bithiu, bidiu,** therefore, because, since; **bithiu wanta** = **wanta**; **in thiu,** therein, thereto, in case that; **mit thiu,** since, as, because.

thēse, thēsēr, dēse, dēsēr, *pr. demon.* this.

dēzemōn (Lat. decimare), *wv.* II, give the tenth part.

thia, *see* § 141, note.

thiede = **thie** + **de,** weakened form of thār.

thiet, *see* thiot.

thiggen, thicken, *wv.* I, beg, implore, beseech.

thīhan, dīhan, *sv.* I, advance, effect.

thicken, *see* **thiggen.**

dilli, *see* **tilli.**

thīn, dīn (tīn), *poss. pr.* thy.

thing, ding, dink, *sn.* thing, reason, charge, accusation.

thing-hūs, thinchūs, *sn.* praetorium, official hall, synagogue.

thingōn, *wv.* II, discuss, bargain.

thinkil, *sm.* grain, wheat.

thinsan, dinsan, *sv.* III, draw.

thio (*see* § 141); **thiode** = **thio** + **de,** weakened form of thār.

thiob, diob, *sm.* thief.

thio-muoti, deomuati. *aj.* humble.

thio-muoten, dēmuaten, *wv.* I, humble.

thionōn, dionōn, *wv.* II, serve.

thionōst, dionōst, *smn.* service, compliance.

thiorna, diorna, *wf.* virgin, maiden.

thiot (**thiet**), *smn.* folk, people.

thiota, diota, theota, deota, *swf.* people, nation.

thiu, diu (*gen.* thiuwi), *sf.* maid, maid-servant.

diuri, *see* **tiuri**; **diurisōn,** *see* **tiurisōn.**

diuren, *see* **tiuren.**
do (p. 130, l. 10) = **thū, dū.**
thō, dō, *av.* and *cj.* then, therefore, but, whilst; **thōde** = **thō** + **de**, weakened form of **thār.**
thoh, doh, *av.* and *cj.* yet, also, however, although.
doht, *see* **toht.**
tholōn, *wv.* II, **tholēn**, *wv.* III, suffer, endure.
thonar, *sm.* thunder.
thorf, thorpf̄, *sn.* village, hamlet.
thorn, dorn, *sm.* thorn.
dōt, *see* **tōd.**
dowen, *see* **touwen.**
thrāto, drāto, *av.* quickly, very, greatly, very much.
threwen, *wv.* I, threaten.
thrī, drī, *num.* three.
thritto, dritto, *num.* third.
thriu-hunt, *num.* three hundred.
thult, thultī, *sf.* patience.
thuingan = **thwingan.**
thulten, dultən, *wv.* I, suffer, endure.
duom, *see* **tuom: duommen**, *see* **tuommen.**
duon, *see* **tuon.**
thunken, *wv.* (pret. **thūhta**), seem, appear.
dura, *see* **tura.**
thurah, *see* **thuruh.**
thurfan, durfan, *pret.-pres.* need.
thurft, durft, *sf.* need.
thurftīg, durftīg, *aj.* poor, needy.
thurnīn, *aj.* thorny.
thurri, durri, *aj.* dry, withered.
thurst, durst, *sm.* thirst.
thurstag, *aj.* thirsty.
thursten, dursten, *wv.* I, thirst, be thirsty; *imper. c. acc.* of *person.*
thuruh, thurah, duruh, durah, *prep. c. acc.* through, by, on account of, because of; **thurah thaz**, therefore.
thuruh-thigan, *aj. part.* perfect.
durah-faran, *sv.* VI, go through.
thuruh-fremen, *wv.* I, fulfil, finish, complete.
thuruh-stēhhan, *sv.* IV, pierce through.
thuruh-slahan, *sv.* VI, beat one soundly.
thuruh-wonēn, *wv.* III, remain.
thūsunt, dūsunt, *num.* thousand.
dwellen, *see* **twellen.**
thwesban, ir-thwesben, *wv.* I, extinguish, destroy.
thwingan (thuingan), *sv.* III, compel, force.

E.

ēban-brūchen, *wv.* I, have intercourse with, have dealings with.
ēddo, ēdo, ǣdo, *cj.* or.
edil, edili, *sn.* noble race.
edil, edili, *aj.* noble.
edil-zunga, *wf.* noble language.
edil-thēgan, *sm.* man of noble birth, warrior.
evangelio (Lat. evangelium), *wm.* gospel.
ēht, *sf.* possession, thing.
eid-burt, *sf.* oath.
eigan (heigan), *pret.-pres.* have, possess.
eigan, *part. aj.* own; *sn.* property, possession.
ein, *num.* and *pr.* one; *weak decl.* alone.
einīg, ēnīg, einīc, *aj.-pr.* any, anyone.
ein-lif, *num.* eleven.
einōn, *wv.* II, unite; **wir birun gieinōt**, we agree.
eiscōn, *wv.* II, investigate, demand, ask.
ēckrōdo, *av.* only.
ellen, ellian, *sn.* courage, bravery, strength.
ellian-līcho, *av.* courageously.
endi, enti, *cj. see* **anti.**
endiōn, *wv.* (*see* **entōn**), II, end.

enēr, *pr.-aj.* (ille), that, yon.
engi, enge, *aj.* narrow.
engil, *sm.* angel.
ëno, *particle interrogative*, numquid, nonne.
enstīg, *aj.* gracious.
enti = anti, *cj.* and.
enti, *sn.* end.
entōn, endōn, endiōn, *wv.* II, end.
eo, *see* io.
ër, hër, *pers. pr.* he.
ēr (Goth. áiz), *sn.* ore, brass.
ër, *av.* ere, before, formerly; *cj.* before, until; *prep. c. dat.* before.
ēra, *sf.* renown, honour.
erbarmēn, *see* ir-barmēn.
erbolgan, *pp.* of ar-bëlgan.
ërda (hërda), *sf.* earth.
ërd-cunni, *sn.* tribes of the earth.
ërd-gi-ruornessi, *sn.* earthquake.
ërd-ring, *sm.* orbit of the earth.
ērēn, *wv.* III, honour.
ervirrit, *see* ar-firren.
erfuoron, *pret.* 3. *pl.* of ar-faran.
ērgrëhtī = ēre-grëhtī, *sf.* mercy, grace.
erhaban, *pp.* of ar-heffen.
erhāhan = ar-hāhan.
erhangan, *pp.* of ar-hāhan.
ēriro (Goth. áiriza), *comp. aj.* former.
ēristo, *aj. superl.* first; zi ēristo, at first, for the first time.
ërist-boran, *part. aj.* firstborn.
ercantīs, *subj. pret.* 2. *sing*, of ir-kennen.
er-kiosan, *sv.* II, try, choose, select.
er-lōsida, *sf.* redemption.
erlōsen = ar-lōsen.
erougen, *see* ar-ougen.
erreckit, *pp.* of ar-recken.
er-rahhōn, *wv.* II, tell, relate.
er-sluogīn, *pret. subj.* 3. *pl.* of ar-slahan.
erstërben = ar-stërban.
erwacta, *pret.* 3. *sing.* of ar-wecken.
erwërphan = ar-wërphan.
ēwa (Goth. áiws), *sf.* eternity, law.
ē-wart, *sm.* ē-warto, *wm.* priest.
ēwida, *sf.* eternity; zi ēwidu, everlastingly, for ever.
ēwīg, *aj.* eternal, everlasting.
ēwīn, *aj.* eternal.
ēwinīg, *aj.* eternal.
ewit (Goth. awēþi), *sn.* flock of sheep.
ęzzan, ęzan, *sv.* V, eat.
eęzih, *sm.* vinegar.

F. V.

fagar, *aj.* beautiful.
fāhan, *sv.* VII, catch, seize, take.
fahs, *sm.* hair of the head.
fallan, *sv.* VII, fall.
far (*nom. pl.* ferri), *sm.* ox.
fāra, fārī, *sf.* snare, danger, temptation.
faran, varan, *sv.* VI, go.
far-brennen, varprennen, *wv.* I, burn up.
far-brinnan, *sv.* III, burn up.
far-dolēn, fartholēn, *wv.* III, suffer, bear, endure.
far-gëban, *sv.* V, give, forgive.
farkip, *imper.* 2. *sing.* of far-gëban.
far-couffen, -coufen, *wv.* I, sell.
far-mullen, *wv.* I, break, pound.
varprennen, *see* far-brennen.
var-senken, -senkan, *wv.* I, sink, destroy.
far-slintan, *sv.* III, swallow up.
var-swëlhan, *sv.* III, swallow up, gulp up, suck up.
fart, vart, *sf.* course, journey.
fartān, *part. aj.* condemned, guilty, lost.
fart-muodi, *aj.* weary, tired by a journey.

fasta, *sf.* fast, fasting.
fast-muoti, fastmuđti, *aj.* constant, firm.
fater, vater, *sm.* father.
fater-lōs, *aj* fatherless.
faz, *sn.* vessel.
fazza, vazza, *sf.* burden.
fēhōn, *wv.* II, eat, feast.
fēhtan, vēhtan, *sv.* III, fight.
felgen, *wv.* I, lay claim to something for oneself (*dat.*)
feizit, feizit, *aj.* fat.
fēlt, vēlt, *sn.* field, land.
fēr, *av.* from afar.
fērah, *sn.* life.
fērro, *av.* afar, distant, from afar.
fērs, vērs, *sm.* verse.
festī, *sf.* firmness; **in festī**, *av.* surely, certainly.
festinōn, *wv.* II, fasten, make fast.
fialun, *pret. pl.* of fallan.
fīant, vīant, fīiant, *sm.* enemy.
fīga, *wf.* fig.
fihu, *sn.* cattle.
fillen, *wv.* I, scourge.
filu, filo, vilo, *uninfl. neut. c. gen.* and *av.* much.
fimf, finf, *num.* five.
findan, *sv.* III, find, perceive.
finf-hunt, *num.* five hundred.
finf-zug, *num.* fifty.
fingar, finger, vinger, *sm.* finger.
finstarnessi, *sn.* darkness.
finstrī, *sf.* darkness.
fior, vior, *num.* four.
fir-damnōn, *wv.* II, condemn.
firdān, *pp.* of **fir-tuon**; as *aj.* guilty.
firiha, viriha (*nom. pl.*), *sm.* men.
firina, virina, *sf.* guilt, sin, misdeed.
virin-līh, *aj.* terrible.
firin-lust, *sf.* criminal lust, desire.
fir-meinen, *wv.* show, make clear.
fir-sagēn, *wv.* III, deny.
fir-slintan, *sv.* III, swallow up.
fir-stantnissi, *sn.* understanding.
fir-tragan, firdragan, *sv.* VI, bear, endure.
fir-tuon, *v. anom.* give pain, curse.
fir-wērdan, *sv.* III, perish.
fir-wizzan, *pret.-pres. refl.* be sensible, reasonable.
fisc, *sm.* fish.
fisgo = **fisco**, *gen. pl.* of fisc.
fiur, viur, vuir, *sn.* fire.
fizus-heit, *sf.* cunningness, slyness.
flēhtan, *sv.* III, plait, twist.
fliohan, fliahan, *sv.* II, *tr.* and *intr.* escape.
flīz, *sm.* diligence, zeal, exertion.
flīzzan, giflīzan, *sv.* I, strive zealously.
flīzzīg, flīzīg, *aj.* dilgent, zealous.
fōhe, *aj. pl.* few.
fol, *aj. c. gen.* and *dat.* full.
folgēn, *wv.* III, follow.
folk, folc, *sn.* people.
vol-list, *sf.* help, aid, pleasure.
follon, *av.* completely, very.
fon, von, *prep. c. dat.* and *instr.* from, concerning, about, by; **fon thiu**, therefore; **fon thēn**, among them.
fona, *prep. c. dat.* from, of.
fora, for, vora, *prep. c. dat.* before, in the presence of, against.
fora-faran, *sv.* VI, go before.
fora-sago, *wm.* prophet.
for-brennen, varprennen, *wv.* I, consume, burn up.
forhta, *sf.* fear.
forhtantēn, *part. dat. pl.* of **forhten**.
forhten, *wv.* I, fear, be afraid, be in fear.
vor-faran, *see* **fur-faran**.
for-gēban, *sv.* V, forgive.
for-coufen, *wv.* I, sell.
for-lāzan, *sv.* VII, forgive, leave, dismiss, send away.
for-lāznessi, *sn.* forgivenness.

vorliez, *pret.* 1. 3. *sing.* of **for-lāzan.**
for-lust, *sf.* loss, waste.
forna, *av.* before.
for-stantan *sv.* VI (*pret.* **-stuont, -stuot**), understand, get to know, perceive.
frāgēn, *wv.* III, ask.
fram, *av.* forwards, far, out.
fram-bringan, *sv.* III (*see* § 154, 2), bring forwards, proclaim.
fram-hald, *aj.* bent forward, forward.
fram-quëman, *sv.* IV, go out.
frāno, *see* **frōno.**
frawa-līcho, *av.* joyfully.
frēht, *sf.* service, merit.
fremmen, fremen, *wv.* I, fulfil.
frewida, *sf.* joy.
frewen, frouwen, *wv.* I, be glad; *refl.* rejoice.
fridu, *sm.* peace.
frīie-tag, *sm.* Friday.
frist, *sf.* time.
friunt, vriunt, *sm.* friend.
frō (Goth. **frauja**), *wm.* master; **frō mīn**, used only in reference to Christ or an angel.
frōnisc, frōnisg, *aj.* beautiful, shining, holy.
frōno, frāno, *aj. indecl.* (properly *gen. pl.* of **frō**, master), divine, holy, beautiful.
frowōn, frouwōn, *wv.* II, *refl.* rejoice.
fruht, *sf.* fruit.
fruma, *sf.* advantage, interest.
frummen, frumman, gifrummen, *wv.* I, perform, do, make.
fuir, vuir, flur, *sn.* fire; *see* **flur.**
fullen, *wv.* I, fulfil, fill.
fullida, *sf.* completion, end.
fuogen, fuagen, *wv.* I, unite, put together, combine.
fuogī, fuagī, *sf.* addition, connection.
fuoz, *sm.* foot.
furben, *wv.* I, sweep, clean.
furdir, *av.* further to the front, henceforth.
fur-faran, vorfaran, *sv.* VI, pass away.
fur-goumo-lōsōn, *wv.* II, neglect, disregard.
furi, *prep. c. acc.* before.
furi-faran, *sv.* VI, pass by.
furi-magan, *pret.-pres.* get the upper hand, overcome.
furiro, *av. comp.* to **furi**, former, greater, more; *neut. aj.* as *av.* **furira**, more.
furi-sizzen, -sitzen, *sv.* V, sit away, lose by sitting.
furi-stentida, *sf.* understanding.
furcoufit, *pres.* 3. *sing.* of **far-couffen.**
furlāzzan = **for-lāzan.**
furlegan, *pp.* of **fur-ligan**, as *aj.* adulterous.
fur-ligan, *sv.* V, commit adultery.
fur-liosan, forliosan, *sv.* II, lose, destroy.
fur-nidaren, *wv.* I, condemn.
furnidirit = **furnidarit.**
furstantan = **for-stantan.**
fur-wërdan, *sv.* III, perish.
fuzze = **phuzza**, *sf.* well.

G.

gāhen, gigāhen, *wv.* I, hasten, hurry.
gāhūn, *av.* quickly, suddenly.
galla, *wf.* gall.
galtan = **gi-haltan.**
gaman, *sn.* play, fun, joy.
gān, *see* **gangan.**
ga-nerien = **nerien.**
gang, *sm.* a going, walking, way.
gangan, gān, gēn, *sv.* VII, go, walk.
ga-nist, kanist, *sf.* deliverance, safety.
ga-nuhtsam, kinuhtsam, *aj.* plenteous.

gaot, = guot.
garawen, garuen, *wv.* I, make ready, prepare.
garwen = garawen.
garo (*gen.* garwes), *aj.* ready.
garo, *av.* entirely, completely, very.
gart, *sm.* boundary, circle.
gast, *sm.* guest.
gast-hūs, *sn.* inn.
gëba, *sf.* gift.
gëban, këpan, *sv.* V, give, grant.
geet, *pres.* 3. *sg.* and 2. *pl.* to gangan.
gegin-wërtī, *sf.* presence.
gëhan, *sv.* V, confess. See § 67.
geist, *sm.* ghost, spirit.
ge-kunni, *aj.* inborn, hereditary.
gëltan, *sv.* III, return, make good, pay for, pay.
genër, *see* jenër.
gërn-lihho, *av.* diligently, earnestly, carefully.
gërno, kërno, *av.* gladly, readily, willingly.
gëron, këron, *wv.* II, **gërën**, *wv.* III, wish, request.
gevuhti, *pret. subj.* 3. *sg.* of fëhtan.
gi-beini, *sn.* bones, legs.
gi-bërahtōn, -bërehtōn, *wv.* II, glorify.
gi-bëran = bëran.
gi-bërgan = bërgan.
gi-bët, gebët, kebët, *sn.* prayer.
gi-biotan, *sv.* II, bid, order, command.
gi-birgi, *sn.* mountain, hilly country.
gibiudist, *pres.* 2. *sg.* of gi-biotan.
gi-bot, *sn.* edict.
gi-burt, *sf.* birth.
gi-thank, gidanc, gadanch, *sm.* thought.
gi-thingi, *sn.* consultation, hope.
gidiurit, *see* tiuren.
gi-drahta, *see* trahta.
githrewen = threwen.
giduet, *imper.* 2. *pl.* of tuon.
giduot, *see* tuon.
gi-thiuto, *av* suitably, fitly, nobly.
gi-entōn, *wv.* II, end, accomplish.
gi-fang, *sn.* dress, clothing.
gi-fangida, kefangida, *sf.* captivity.
gi-fëhan, *sv.* V, rejoice, be glad.
givëha, *subj. pres.* 3. *sg.* of gi-fëhan.
gi-fëho, *wm.* joy, gladness.
giflang, *pret. sg.* of fāhan.
gi-folgēn, *wv.* III, pursue, follow.
gi-fremmen, gifremen, *wv.* I, perform, fulfil.
gift, *sf.* gift.
gi-fullen, *wv.* I, fulfil, perform, accomplish.
gi-gāhan, *see* gāhen.
gi-haltan (galtan), **cahaltan**, *sv.* VII, hold, keep, preserve.
gi-heilen, *wv.* I, heal, save.
gihōhen, *see* hōhen.
gi-hugen, *wv.* I; think; *c. gen.* remember.
gi-kiosan, *sv.* II, choose.
giquëtan, *pp.* of quëdan.
gilamf, *pret.* 3. *sg.* of gi-limphan.
gi-lāri, *sn.* room, space, abode.
gilërit, *pp.* as *aj.* learned.
gi-līh, *aj.* like, similar; after *gen. pl.* = each, every.
gi-līho, *av.* in like manner.
gi-līhnessi, *sn.* parable.
gi-limphan, *sv.* III, be meet, fit; *impers. c. dat.* = oportet, decet.
gilinpfit = gilimphit.
gi-louba, galaupa, calaupa, kalauba, *sf.* faith, belief.
gi-louben, *wv.* I, believe, *c. dat.*
gi-laubo, *wm.* faith.
gi-lumpf-līh, gilumplīh, *aj.* befitting, fit, suitable.
gi-lust, *sf.* desire, joy, satisfaction.

gi-lust-līh, *aj.* joyful, pleasant.
gi-lūten = lūten.
gi-macha, *sf.* thing, affair.
gi-mahha, *wf.* wife.
gi-marcōn, *wv.* II, appoint.
gi-meinen, *wv.* I, make common, unite, exhibit.
gi-mirrōt, *aj. part.* spiced or mixed with myrrh.
gi-munt, *sf.* memory.
gi-muntigōn, *wv.* II, remember.
gi-nāda, ganāda, genāda, kanāda, *sf.* mercy, grace, favour.
gi-nādig, kenādig, *aj.* kind, merciful.
gi-nādōn, *wv.* II, genāden (kenādit, Ps. cxvi), *wv.* I, be gracious, have mercy upon.
gi-nemnen = nemnen.
gi-nësan, ganësan, *sv.* V, be saved, remain alive, get away.
gi-nōto, *av.* exactly, zealously, very.
gi-nōz, *sm.* sharer, partaker.
gi-nuog, kinuog, *aj., av.* enough.
gi-nuogi, ginuagi, *aj.* enough.
gi-nuogī, ginuagī, *sf.* abundance, sufficiency.
gi-nuhtsamī, *sf.* abundance, plenty.
gi-offanōn (*pret. sg.* gioffonōta), *wv.* II, open.
giozzan, *sv.* II, pour.
gi-rāti, garāti, *sn.* advice, resolve, conclusion.
girëhfestigōt, *pp.* of rëht-festigōn.
girida, kirida, kyrida, *sf.* desire, lust.
gi-rihten, *wv.* I, *c. gen.* inform of, acquaint with; direct, guide.
girren, *see* irren.
gi-rusti, *sn.* arrangement, preparation.
gi-samanōn, *wv.* II, gather together.
gi-sëhan = sëhan.
gi-sellio, *wm.* house-mate, companion, friend.
gi-semōn, *wv.* II, assemble.
gisentidiu, *pp. nom. pl. neut.* of senten.
gi-sezzen, -setzen, *wv.* I, place, put.
gi-siht, *sf.* vision.
gi-sindi, *sn.* retinue.
gi-scaft, *sf.* creature.
gi-skeid, *sn.* separation, decision, end.
gi-scouwōn, *wv.* II, look upon, regard.
gi-scrīb, *sn.* writing, scripture, census.
gi-standan, to stand; *see* stantan.
gi-stillen = stillen.
gi-stirri, *sn.* star, constellation.
gi-sund, *aj.* safe, sound, unhurt.
gi-trenken, *wv.* I, give to drink.
gi-triwi, gidriuwi, *aj.* true, faithful.
gi-turran, gidurran, kiturran, *pret.-pres.* dare, venture.
gi-wahan, *sv.* VI, mention, relate.
gi-walt, *sf.* power.
gi-waltan, kiwaltan, *sv.* VII, rule over, wield.
gi-want, *sn.* turning, end.
giwant, *pp.* of gi-wenten.
gi-wara, *av.* carefully, attentively.
gi-wara-līcho, *av.* in truth, truly.
gi-wāti, *sn.* clothing, garment, dress.
gi-wëdar, *pr.* both the one and the other, both.
gi-wëlīh, *pr.* all, every one.
gi-weltīg, *aj.* having power, powerful.
gi-wenten, *wv.* I, convert, turn.
gi-wërban, *sv.* III, turn, convert.
gi-wërdōn, kawërdōn, *wv.* II, deign, vouchsafe, be pleased.
gi-werri, *sn.* sedition, rebellion.
gi-wësso, *av.* indeed, certainly, therefore, but.

gi-widarōn, *wv.* II, resist, be against, be hostile to.
gi-winnan, *sv.* III, attain, reach, conquer.
gi-wissī, *sf.* certainty; **in giwissī**, certainly.
gi-wizȝida, kawizȝida, *sf.* understanding, wisdom.
gi-wiȝnessī, *sf.* testimony, covenant.
gi-wiȝ-scaf, *sf.* testimony.
gi-won, *aj.* wont, accustomed.
gi-wona, *swf.* custom.
gi-wona-heit, *sf.* custom.
giwuagīn, *subj. pret. pl.* of **giwahan**.
gi-wurt, *sf.* joy, pleasure.
gi-zal, *aj.* easy, quick.
gi-zāmi, *aj.* becoming, fitting.
gi-zeihhanōn, *wv.* II, signify, give a sign.
gi-ziug, *sn.* implement.
gi-zungi, *sn.* language.
gold, *sn.* gold.
gom-man, *sm.* husband.
gomo, *wm.* man.
got, **god**, *sm.* God.
got-cund, *aj.* divine.
got-man, *sm.* servant of God.
goto-webbi, *sn.* purple robe.
goto-webbīn, *aj.* purple.
gouma, *sf.* dinner, supper, good fortune; **gouma nëman**, perceive, observe.
grab (*pl.* **grebir**), *sn.* grave, tomb.
graban, *sv.* VI, dig up.
grāvo, *wm.* ruler, president, governor.
gruoni, *aj.* green.
gund-fano, *wm.* war-standard.
guollīh, guallīh = **guatlīh, guotlīh**, *aj.* good, friendly, glorious; *av.* **guallīcho**.
guot, guat, gaot, *aj.* good; *comp.* **beȝȝiro**, *superl.* **beȝȝisto**.

H.

habēn, hapēn, haban, hapan, *wv.* III, have.
haft, *aj.* bound, chained.
hāhan, *sv.* VII, hang, crucify.
hālingon, *av.* secretly.
halōn, *see* **holōn**.
haltan, *sv.* VII, watch, keep, hold.
halz, *aj.* lame.
hamal-stat, *sf.* place of Calvary.
hangēn, *wv.* III, hang.
hanō, *wm.* cock.
hansa, *sf.* cohort.
hant, *sf.* hand.
hantolōn, *wv.* II, touch with the hand, treat.
hapan, *see* **habēn**.
hapēta, *pret. sg.* of **habēn**.
haranscara, *see* **harm-scara**.
harēn, herēn (Goth. **hazjan**), *wv.* III, call, cry.
harm, *sm.* harm, insult, outrage.
harm-scara, haranscara, *sf.* painful punishment, chastisement.
hart, herti, *aj.* hard.
harto, *av.* very much.
haȝȝōn, *wv.* II, hate.
hē = **hër**, *see* **ër**.
hebet, *imper.* 2. *pl.* of **heffen**.
hebīg, *aj.* = **hevīg**, heavy.
hebiti, hebitōs, hebist, *see* § 169, 2.
heffen, hevan, heven, *sv.* VI, lift, raise.
hefīg, hevīg, hebīg, *aj.* heavy, weighty, important; **hefīg sīn**, be troublesome.
heidan, *aj.* as *subst.* pagan, heathen.
heidan, heidin, *aj.* heathen.
heigan, *see* **eigan**.
heil, *aj.* safe, unhurt, sound, whole; **heil wiȝ!** = Lat. salve, ave, hail!
heilæ, *acc. pl. masc.* of **heil**.

heilag, *aj.* holy.
heilagnessi, *sn.* holiness.
heilagōn, *wv.* II, hallow, sanctify.
heilant, *sm.* Saviour, Jesus.
heilazen, *wv.* I, greet, salute.
heilazunga, *sf.* salutation.
heilen, *wv.* I, save, heal.
heilī, **heilida**, *sf.* safety, salvation.
heilizita, *pret. sg.* of **heilazen**.
heim, *smn.* home.
heimina, *av.* away from home, from home.
heim-wartes, *av.* homewards.
heit-haft, *aj.* belonging to the priesthood.
heiz, *aj.* hot, urgent, important.
heiz-muotī, *sf.* anger, wrath.
heizzan, **heizan**, *sv.* VII, *intr.* be called; *tr.* name, command.
heizzo, **heizo**, *av.* ardently, fervently.
helden, *wv.* I, bend.
hëlfa, *sf.* help.
hëlfan, **hëlphan**, *sv.* III, help.
hëlfant, *sm.* elephant.
hëllan, *sv.* III, sound.
helli-wizzi, *sn.* punishment of hell, hell.
hër, *pr.* he, *see* **ër**.
hëra, *av.* hither.
hëra-sun, *av.* hither.
hërda, *see* **ërda**.
herën, *see* **harën**.
heri, *sn.* army.
heri-zoho, *wm.* chief.
hërôsto, **hëristo**, *aj. superl.* chief.
hërôti, *sn.* mastership, superiority, magistrates, senate.
hërro, *wm.* master.
herti, *see* **hart**.
hertī, *sf.* hardness.
hërza, *wm.* heart.
hiar, **hia**, **hër**, *av.* here.
hiengīn, *subj. pret. pl.* of **hāhan**.
hier, here; *see* also **hiar**.
hier-wist, *sf.* (*lit.* being here), life on earth.
hilfa = **hëlfa**, help.
himil, *sm.* heaven.
himilisc, **himilisg**, *aj.* celestial, heavenly.
hinān, *av.* from this place; **fon hinān**, moreover, besides.
himil-zungal, *sn.* heavenly star.
hina-vart *sf.* departure, journey to.
hintar-quëman, *sv.* IV, go back, be frightened (*c. gen.*).
hio = **io**, eo, ever.
hirti, *sm.* shepherd.
hiu, *pr. instr. sg.* to **waz**, therefore; **bi hiu**, wherefore.
hiutu, *av.* on this day, to-day.
hīwiski, *sn.* family.
hlūten, **lūten**, *wv.* I, give a sound, sound.
hōh, *aj.* high.
hôhen, **gihôhen**, *wv.* I, make high, exalt.
hōhī, *sf.* height; **fon hōhī** (ex alto), from on high.
hōhisto, *aj. superl.* of **hōh**.
hōisto = **hōhisto**.
hold, **holt**, *aj.* gracious, faithful.
holōn, **halōn**, *wv.* II, **holēn**, *wv.* III, fetch, call, invite.
holz, *sn.* wood.
hōna, *sf.* derision, mockery.
hōnen, *wv.* I, spot, mock.
hōn-līh, *aj.* ignominious.
hōren, **hōrren**, *wv.* I, hear; *c. dat.* obey.
horn, *sn.* horn.
horn-gibruoder, *sm.* leper.
houbit, **houpit**, *sn.* head.
huggen, **huckan**, **gihukken**, **kyhukken**, **gihuggen**, *wv.* I, think of.
huldī, *sf.* favour.
hungaren, *wv.* I, hunger.
hunteri, *sm.* centurion.
huora, *sf.* adultery.
hursken, **hursgen**, *wv.* I, exercise, make zealous.
hūs, *sn.* house.

I.

iā, *see* **jā**.
ibu, ipu, *cj.* if.
ih, *pers. pr.* I.
ilen, illen, *wv.* I, hasten.
ilunga, *sf.* haste.
im-bot, *sn.* command, order.
imos = **imo ës.**
imoȝ = **imo iȝ.**
in, *prep. c. acc.* into; *dat. instr.* with, in, among, between; **in alawāri**, verily; **in thiu**, in this, herein.
in, *pr. dat pl.*, to them.
inan, him (*acc.*).
inan, *prep. c. dat.* in, within; **inan** in, within themselves.
in-brinnan, inprinnan, *sv.* III, take fire, kindle, inflame.
in-thīhan, *sv.* I, *c. gen.*, to undertake a thing.
in-fāhan, *sv.* VII, conceive.
in-gagan, *prep. c. dat.* against.
in-gangan, ingān, *sv.* VII, enter, go into.
ingeit, *pres.* 3. *sg.* of **in-gaṇgan.**
in-gëltan, *sv.* III, *c. gen.* pay for, pay penalty for.
in-crëbōn, *wv.* II, rebuke.
in-liuhten, *wv.* I, give light.
innan, inan, innana, *av.* within, inside.
innuovilu, *sn. pl.* entrails; **innuovilu miltida**, viscera misericordia, most inward (tender) mercy.
inphieng, *pret.* 3. *sg.* of **int-fāhan.**
inti, indi, ind, *cj.* and; *see* **anti**; **inti . . . inti**, both . . . . and.
intfagana, *pp. acc. sg. fem.* of **int-fāhan.**
int-fāhan, *sv.* VII, conceive, take under one's protection, receive.
int-fuoren, intfuaren, *wv.* I, lead away, withdraw, remove.
int-gangan, *sv.* VII, escape, get away.
int-līheri, inlīheri, *sm.* usurer, money-lender.
inphāhan = **in-fāhan.**
int-sizzen, insizzen, *sv.* V, fear, apprehend.
in-trātan, *sv.* VII. be afraid of.
int-wāten, *wv.* I, undress, take off.
io, eo, *av.* ever, always.
io-gi-wëlīh, *pr.* each, every, all.
io-gi-līh, iagilīh, *aj. pr.* each.
ioh, *see* **joh.**
io-man, iaman, eoman, *pr. indef.* anyone.
io-mēr, iamēr, *av.* ever.
io-wiht, iawiht, *pr.* anything, aught.
ipu, *see* **ibu.**
ir, *prep.*, *see* **ur.**
ir, *pr. pers.* ye.
ir-barmēn, erbarmēn, *wv.* III, have pity or compassion on.
ir-bītan, *sv.* I, expect, abide.
ir-thenken, *wv.* I, devise, think out.
irdīn, *aj.* of earth.
ir-thwesben, *see* **thwesben.**
ir-findan, *sv.* III, find.
ir-forhten, yrforahten, *wv.* I, *refl.* be afraid.
ir-fullen, *wv.* I, fulfil.
ir-furben, yrfurben, arfurpan, *wv.* I, sweep clean, sweep away.
ir-gëban, argëban, *sv.* V, give up, hand over.
ir-kennen, *wv.* I, perceive, know, understand.
ir-knāan, irknāhaen, *wv.* I (*pret.* Otfrid **irknuatīt**), know, recognise, perceive.
ir-lesgen = **arlesgen**, *wv.* I, destroy.
ir-reinōn, *wv.* II, make clean.
irren, girren, *wv.* I; **irrōn, girrōn**, *wv.* II, lead astray.

ir-retten, *wv.* I, deliver, rescue.
irrōn, *wv.* II, go astray, err.
ir-sagēn, *wv.* III, tell in full.
ir-skīnan, *sv.* I, begin to shine, shine.
irsluagīn, *pret. pl. subj.* of ar-slahan.
ir-smāhēn, *wv.* III, become small, appear insignificant.
irstĕrban = ar-stĕrban.
ir-suochen, -suohhen, -suachen, *wv.* I, seek, investigate.
ir-teilen, irdeilen, *wv.* I, judge, condemn.
irdualta, *pret. sg.* of ir-twellen.
ir-twellen, irdwellen, *wv.* I, retard, delay, put off.
ir-wellen, *wv.* I, choose, intend.
ir-wenten, *wv.* I, turn aside.
ir-werten, arwartan, *wv.* I, hurt, destroy.
ir-wintan, *sv.* III, *c. gen.* cease a thing.
ir-zellen, *wv.* I, relate.
īsīn, *aj.* of ice; īsīne steina, crystals, cryolites.
ita-wīz, itiwīz, *sm.* reproach.
ītal, *aj.* empty.
it-māli, *aj.* festive.
iu, *pr. dat. pl.* to thū.
iū, *see* jū.
iung, *see* jung; iungiro, *see* jungiro.
iuwēr, iuēr, *poss. pr.* your.
iz, *prep.*, *see* az.
iz, *pr.* it.
iz, *imper.* 2. *sg.* of ĕzzan.

J.

jā, iā, *av.* yea, verily.
jāmar, *smn.* sorrow, grief.
jār, *sn.* year.
jĕhan, gĕhan, *sv.* V, confess, declare. See § 67.
jenēr. genēr, *pr. dem.* that, yon.
joh, ioh, even, also, and.
jū, iū, *av.* now, already, yet.
jung, iung, *aj.* young; *comp.* jungiro, as *subst.* disciple; *superl.* jungisto, youngest, last.

K, C (before a, o, u), Ch, Q.

ka-danch, cadanc, *sm.* thought.
ca-haltan, *see* gi-haltan.
ca-laupa, kalauba, *see* gi-louba.
ka-nāda, *see* gi-nāda.
kap, *pret.* 3 *sg.* of gĕban.
kanerien, canerien = nerien.
ka-wērdōn, *see* gi-wērdōn.
ka-wizzida, *see* gi-wizzida.
ke-bĕt, *see* gi-bĕt.
ke-fangida, *see* gi-fangida.
keisur, keisor, *sm.* emperor.
kĕc-prunno, *see* quĕc-brunno.
kecriftiu, *pp. fem. sg. nom.* of kripfen.
ke-lop, *aj.* praised, renowned.
kempfo, khenfo, *wm.* warrior, soldier.
kĕrno, *see* gĕrno.
chuanheit = kuanheit.
khuning, khunic, *see* cuning.
ki-huct, *sf.* memory, thought.
ki-halōn, *see* gi-halōn.
kicorana, *pp. pl.* of kiosan.
ki-līh, *see* gi-līh.
ki-nāda, *see* gi-nāda.
kinamta, *pret. sg.* of nemnen.
kind, *sn.* child.
kinuok, *see* ginuog.
kiosan, *sv.* II, choose.
kipannit, *pres.* 3. *sg.* of bannan.
ki-scirri, *sn.* vessel.
ki-starkan, *wv.* I, make strong, fortify.
kistentit, *pres.* 3. *sg.* of ki-standan, gi-standan.
ki-tar, *pres.* 1. 3. *sg.* of ki-turran, gi-turran.
ki-tarnen, *wv.* I, hide, conceal.
kitriuft, *pres.* 3. *sg.* of trioffan.
clafunga, *sf.* gnashing.

kleiben, *wv.* I, fasten.
kleini, *aj.* pretty, neat, small; *av.* **kleino.**
kleinī, *sf.* neatness, exactness, art.
knëht, *sm.* boy, servant.
kneo, knio (*gen.* **knëwes, kniwes**), *sn.* knee.
come, *subj. pres.* 3. *sg.* of **quëman.** *See* § 155, note.
com-men, gom-man, *sm.* husband.
corn, korn, *sm.* corn.
corōn, *wv.* II, *c. gen.* taste, test, try.
corōna (Lat. corona), *sf.* garland, crown.
kōsa, *sf.* point of dispute, narration.
kōsōn, *wv.* II, speak.
costunga, *sf.* temptation.
kot, got, *sm.* God.
couf, *sm.* business.
couffen, coufen, *wv.* I, buy.
kreftīg, *aj.* strong, powerful.
crippea, *sf.* manger.
kripfen, kriffen, *wv.* I, snatch away, seize.
crūci, chrūci, krūci, *sn.* cross, crucifix.
crūzōn, *wv.* crucify.
quādhun, *pret.* 3. *pl.* of **quëdan.**
quëc, chuëch, *aj.* quick, alive, living.
quëc-brunno, këcpruno, *wm.* living water; *acc. sg.* **quëcprunnan.**
quëdan, *sv.* V, say, tell, name.
kuelēn, *see* **kuolēn.**
quëman, *sv.* IV, come.
quëna, *sf.* wife, woman.
quidih = **quidu ih.**
cumin, *sn.* cyminum, cummin.
cumist, cumit, 2. 3. *sg.* of **quëman,** see § 155, note.
cund, *aj.* known; as *subst. pl.* kinsfolk.
kunden, chunden, *wv.* I, proclaim, show, announce.
cunigin, *sf.* queen.
cuning, khunic, khuning, *sm.* king.
kuning-līh, *aj.* kingly, regal.
cunni, chunni, *sn.* race, generation, kinship.
kuolēn, kuelēn, *wv.* III, become cool.
kuon-heit, kuanheit, *sf.* boldness, bravery.
kuoni, kuani, chuani, *aj.* brave.
kuono, *av.* bravely.
kuphar, chupfer, (Lat. cuprum), *sn.* copper.
curet, *see* **curi.**
curi, *pl.* **curīt, curet,** *imper.* with *neg.* **ni curi** = Lat. noli; properly the *subj. pret.* to **kiosan.**
kurtī, *sf.* shortness, brevity.
cus, *sm.* kiss.
cussen, cussan, *wv.* I, kiss.
kyhukken, *see* **huggen.**

L.

ladōn, *wv.* II, invite, call.
lahan, *sn.* veil.
lahhan, *sn.* cloth, cloak.
lacta, *pret. sg.* of **lecken.**
lamb, *sn.* lamb.
lang-līh, *aj.* long.
lango, *av.* long, long time.
lant, *sn.* land.
lant-scaf, *sf.* district, country.
lant-thiot, *sn.* people of the land.
lastar, blame, complaint.
lāzzan, lāzan, *sv.* VII, let, allow, leave; **lāz nū,** used like Lat. sine.
lazzēn, *wv.* III, tarry, linger.
lauc, *see* **loug.**
lëbēn, lëpēn, *wv.* III, live.
lecken, *wv.* I, wet.
legen (Goth. **lagjan**), *wv.* I, lay place.
leid, *sn.* grief, pain.

leidhōr, *comp.* to leid; *intj.* alas!
leisten, *wv.* I, perform, grant.
leiten, *wv.* I, lead.
leitid, *sm.* guide, leader.
lengī, *sf.* length.
lenzo, *wm.* spring.
leō (*gen.* **lēwes**), *sm.* grave.
lēra, *sf.* teaching, doctrine.
lērren, **lēren** (Goth. **láisjan**), *wv.* I, teach, instruct.
lēsen, *sv.* V, read, gather.
lēwes, **lēs**, *interj.* ah! alas!
lewinna, *wf.* torrent, stream.
līb, **līp**, *sn.* life, body.
libben (from * **libjan**), *wv*, I, live.
līd, *sm.* wine, a kind of spirituous intoxicating drink.
līdan, *sv.* I, go, drive.
ligan (from * **ligjan**), **likkan**, *sv.* V, lie, lie down.
līh-hamo, **līhamo**, *wm.* body, corpse.
līchezeri, *sm.* hypocrite.
lindo, *av.* softly, mildly.
linēn, *wv.* III, recline, lean down.
liod, **lioth**, *sn.* song, hymn.
liogan, *sv.* II, lie (mentiri).
lioht, *sn.* light.
liozzan, *sv.* II, draw lots, cast lots.
līp-leita, **līb-leita**, *sf.* livelihood, sustenance.
list, *sm.* science, art.
listīg, *aj.* wise, cunning.
liuf, *pret.* 1. 3. *sg.* of **loufan**.
liuhten, *wv.* I, shine.
liut, *sn.* folk.
lob, *sn.* praise, glory.
lobōn, *wv.* II, praise.
loc, *sm.* hair.
lōnōn, *wv.* II, *dat. pers. gen. rei*, reward.
lōs, *sn.* dissoluteness, wantonness.
lōsen, **lōssan**, *wv.* I, make free, free, deliver.
lōsunga, *sf.* deliverance, redemption.
loufan, *sv.* VII, run.
loug, **lauc**, *sm.* flame.
lōz, *sn.* lot, fate; in **lōzze** = Lat. sorte.
luft, *sf.* air.
lugī, **lukī**, *sf.* lie, untruth.
luginâri, *sm.* liar.
lucil = **luzil**.
lust, *sf.* joy, gladness.
lusten, *wv.* I, *impers. c. dat.* wish for.
lūten, *see* **hlūten**.
lūto, *av.* loudly, aloud.
luzzīg, **luzīg**, *aj.* little.
luzzil, **luzil**, **lucil**, *aj.* small, little.

M.

māg, **māk**, *sm.* relation.
maga-zogo, **magaczogo**, *wm.* educator, trainer.
magad-burt, *sf.* bringing forth from a virgin.
magan, **mugan**, *pret.-pres.* be able.
māgin, *sf.* kinswoman.
mahal, *sn.* judgment, doom.
mahalen, *wv.* I, betroth.
mahal-stat, *sf.* place of judgment.
maht, *sf.* strength, power.
maht, *pres.* 2. *sg.* of **magan**, **mugan**.
mahtīg, *aj.* mighty.
mac, *pres.* 1. 3. *sg.* of **magan**, **mugan**.
machōn, *wv.* II, make, do, prepare.
mammunti, *sn.* friendliness, gentleness, blessedness.
mammonto, *av.* gently, friendly, lovingly.
man (*gen.* **mannes**), *sm.* man.
manag, *aj.* much; *nom. pl. masc.* manage, many.
manag-falt, *aj.* manifold.
man-kunni, **manchunni**, *sn.* mankind.

mannilīh, *aj.* each, every.
mannogilīh, *aj.* each, every.
man-slago, *wm.* murderer.
man-slahta, *sf.* murder.
māno, *wm.* moon.
mānōd, *sf.* month.
manōn, *wv.* II, warn, exhort, remind.
mānūde, *dat. sg.* of **mānōd**.
māren, *wv.* I, make known, proclaim.
marha, **marċa**, *sf.* boundary, land, end.
marha, *sf.* mare, horse.
māri, *sn.* news, tidings, story; **māri tuon**, make known, proclaim, relate.
marcōn, **marchōn**, *wv.* II, mark off, settle, appoint.
marrit, *pres.* 3. *sg.*, *see* **merren**.
māsa, *wf.* wound, scar.
megin, *sn.* strength, power.
meina, *sf.* opinion; **bī thia meina**, verily.
meinen, *wv.* I, mean, think.
mein-swart, *sm.* perjury, false oath.
mein-tāt, **meindāt**, *sf.* evil deed.
meistar, *sm.* master.
meisto, *aj. superl.* greatest.
menden, *wv.* I, rejoice.
menigī, *sf.* multitude, crowd, host.
menigiro, *comp.* of **manag**.
menniskī, *sf.* human form.
mennisco, **mennisgo**, *wm.* man.
meri-grioȝ, *sm.* pearl.
mēro (Goth. **máiza**), *aj. comp.* greater; *av.* **mēr**; *neut. pl.* as *av.* more.
mērōn, *wv.* II, increase.
merren, **marran**, *wv.* I, hinder, prevent, disturb, mar.
mētar (Lat. metrum), *sn.* metre.
mēȝ, *sn.* measure.
mēȝȝan, *sv.* V, measure.
mieta, **miata**, *swf.* reward, pay, wages.
mihil, **mihhil**, *aj.* great.
mihhilnessi, *sfn.* majesty.
mihhilōsōn, *wv.* II, magnify.
miltida, *sf.* mercy.
mīn, *poss. pr.* my.
minniro, *aj. comp.* less; *av.* **min**.
minna, *sf.* love.
minnōn, *wv.* II, love, like.
minza, *wf.* mint.
mirra, **myrra**, *wf.* myrrh.
misken, **misgen**, *wv.* I, mix.
missadāhta, *pret. sg.* of **missithenken**.
misse-lēbēn, *wv.* III, lead a bad life.
missi-sprēhhan, **missasprēhhan**, *sv.* IV, speak amiss.
missi-tuon, **missatuon**, *v. anom.* do amiss.
missi-, **missa-thenken**, *wv.* I, think amiss, wrong.
missi-, **missa-tāt**, *sf.* misdeed.
missi-trūwēn, **missidrūēn**, *wv.* III, mistrust.
mit, *prep. c. dat.* and *instr.* with; *rarely acc.* with; **mit thiu**, **mit diu**, when, while, after, seeing that.
mittemo, *wm.* the midst, middle.
mitti, *aj.* middle.
mittila-gart, **mittilgart**, *sm.* earth, world.
mohta, *pret.* 1. 3. *sg.* of **magan**, **mugan**.
mord, *smn.* murder.
molta, *sf.* dust, earth.
morgan-līh, *aj.* pertaining to the morning, morning.
mōt, *see* **muot**.
mugan, **magan**, **makan**, *pret.-pres.*, may, be able; *pres.* 1. 3. *sg.* **mag**, **mac**; *pret. sg.* **mohta**.
mugga, **mucca**, *swf.* gnat, midge.
mund, *sm.* mouth.
muoter, **muater**, *sf.* mother.
muor, *sn.* moor, swamp.
muos, *sn.* food.

muot, muat, mōt, *smn.* mind, spirit, courage.
muozzan, muozan, *pret.-pres.* may, can, must.
muruwi, *aj.* tender.
muspilli, *sn.* destruction of the world, day of judgment, the last day.

N.

nāh, *prep. c. dat.* and *instr.* near, close by, by, about.
nāhen, *wv.* I, approach, come near.
nāhisto, *superl.* to **nāh**; *subst. wm.* neighbour.
naht, *sf.* night.
naht-wahta, *sf.* nightwatch.
nāh-wist, *sf.* a being near.
nalles (=**ni-alles**), **nalas, nales,** *av.* not, not at all, not however.
namo, *wm.* name.
namōn, *wv.* II, name.
namtun, *pret. pl.* of **nemnen.**
nan, =**inan,** him.
nartha, *sf.* narda.
natra, *wf.* viper, adder.
ne=**ni,** not.
neigen, *wv.* I, bend, incline.
nēman, =**niǫ-man,** *sm.* no one.
nëman, *sv.* IV, take, take down.
nemnen, nemnan, nemmen, *wv.* I, call, name, invoke.
nerien, nerren, nerian, nerren, nerran, *wv.* I, save, rescue.
ni, *neg. part.* not.
nibi, nube, nub, *cj.* unless.
nīd, *sm.* hate, envy, anger.
nidar, *av.* below.
nidar-gi-sezzen (Goth. **satjan**), *wv.* I, put down.
nidar-stīgan, *sv.* I, descend, come down.
nidarunga, *sf.* condemnation.
niezant, *pres.* 3. *pl.* of **niozan.**
nih-ein, nichein, *pr.* no one, not one.
nio, *av.* never; strengthened form **nio in altare.**
nio-man, *pr.* no one.
nio-wiht, *sn.* nothing.
niozzan, niozan, niazan, *sv.* II, usé, enjoy, share in.
nist, is not.
niunto, ninth.
niuwi, niwi, *aj.* new.
ni-wan, *cj.* nothing but, except.
noh, *av.* yet, and not; **noh . . . noh,** neither . . . nor.
nollo, *wm.* hill.
nōt, *sf.* need, trouble, danger; **bī nōti,** necessarily, by necessity.
nōtag, nōtac, *aj.* distressed, in need.
nōt-stallo, *wm.* companion in adversity, fellow in arms.
nū, *av.* now.
nube, nub, *see* **nibi.**
nunft, numft, *sf.* a taking, receiving.
nuzzī, *sf.* use.

O.

oba, *cj.* if.
obar, *prep. c. acc.* over, upon.
obanentīg, *aj.* uppermost.
obanentīgī, *sf.* the top.
ōdo, ōda, *av.* perhaps.
odo, oda, *cj.* or; **odo . . . odo,** either . . . or.
ōdo-wān, *av.* perhaps.
ōdo-wīla, *av.* by chance.
ofan, ovan, *sm.* oven.
offanōn, ofanōn, *wv.* II, open.
ofto, *av.* often.
oh, *cj.* but; *see* **ouh.**
olbenta, *wf.* camel.
oli, *sn.* oil.
ouh, oh, *cj.* also, but.
ōra, *wn.* ear.
ordinōn (Lat. ordinare), *wv.* II, ordain, put in order, arrange.
ōstana, *av.* from the East.
ōstar, *av.* to the East, in the East.

ōstarūn, ōstoron, *wfm. pl.* Easter, Pascha.
ōstrūn, *wf. pl.* the Passover, Easter.
ōtag, *aj.* rich.
ōt-muotī, ōdmuotī, *sf.* humility.
ōd-muotīg, *aj.* humble, meek.
ouga, *sn.* eye.
ougen, ougan, *wv.* I, show.

P.

pāgan, *see* **bāgan.**
palinz-hūs, *sn.* palace.
palwīc, *see* **balwīg.**
pan, *see* **ban.**
paradīs, pardīsi, *sn.* paradise.
parn, *see* **barn.**
paston, *wm. pl.* fatlings.
pëh (*gen.* **pëhhes**), *sm.* hell, hell-fire,
pfenningo, *gen. pl.* of **phending.**
phending, *sm.* denarius, penny.
phuzza, fuzze, buzza (Lat. puteus), *sf.* well.
phuzzi, *sm.* well.
pī, *see* **bī.**
pidiu, *see* **bithiu, bidiu.**
pidungan, *pp.* of **bi-thwingan**; as *aj.* sad, troubled, distressed.
pi-haltida, *sf.* protection.
pīna, *sf.* punishment, pain.
pisaufta, *pret. sg.* of **bi-souffen.**
pītan, *see* **bītan.**
piutit, *pres.* 3. *sg.* of **biotan.**
pivallan, *see* **bi-fallan.**
piqueme, *subj. pres.* 3. *sg.* of **bi-quëman,** arrive, come.
prëdiga, brëdiga, *sf.* sermon.
prëdigōn, praedigōn (Lat. predicare), *wv.* II, preach.
prëdigunga, *sf.* preaching.
pringan, *see* **bringan.**
prinnan, *see* **brinnan.**
prōsa, *wf.* prose.
prust, *see* **brust.**
pū, *see* **bū.**
puaza, *see* **buoza.**
purpurīn, *aj.* purple.

Q, *see* K.

R.

rahha, racha, *sf.* account, thing.
rahhōn, rachōn, kirahhōn, *wv.* II, relate, tell.
rāt, *sm.* advice, plan, help.
rātissa, *sf.* parable.
reda, *sf.* account.
redi, *aj.* quick.
redi-haft. *aj.* reasonable.
redinōn, *wv.* II, speak, tell, relate.
rëf (*gen.* **rëves, rëues**), *sm.* womb.
refsen, *wv.* I, reprove, censure, chide.
rëgula, *sf.* rule.
rëht, *aj.* right, just, righteous; *sn.* righteousness.
rëht-festī, *sf.* justification.
rëht-festigōn, *wv.* II, justify.
rëht-gërn, rëhtkërn, *aj.* just, upright.
rëht-līh, *aj.* just.
rëhto, *av.* very, rightly.
reini, *aj.* clean, pure; *av.* **reino.**
reinī, reinida, *sf.* purity, beauty, cleanness.
reinōn, *wv.* II, make clean.
resten, *wv.* I, rest.
restī, *sf.* rest, repose.
retten, *wv.* I, withdraw, take from, rescue.
rīhhi, *sn.* kingdom.
rīchi-tuom, rīchiduam, *sm.* kingdom.
rīhhisōn, *wv.* II, rule, reign.
rihtī, *sf.* direction, rule.
rihtunga, *sf.* judicial investigation, trial.
ring, *sm.* ring, garland, circle.
ringan, *sv.* III, fight, struggle.
rīsan, *sv.* I, fall.
rioẓẓan, rioẓan, reoẓẓan, reoẓan, *sv.* II, weep, weep for, bewail.
rīsan, *sv.* I, ride.

riuwa, riwa, *sw.* regret, repentance, sadness, penance.
rōra, *swf.* reed.
rōt, *aj.* red.
rouhhen, *wv.* I, offer up incense.
ruova, *sf.* number, numbering.
ruofan, *sv.* VII, call out, cry out.
ruogen, ruegen, *wv.* I, accuse, arraign.
ruog-stab, ruagstab, *sm.* complaint, charge, accusation.
ruohhen, ruachen, *wv.* I, take account of.
ruoren, ruaren, *wv.* I, touch, move.
rusten, *wv.* I, adorn, make right.
rūta, *wf.* rue (plant).

S.

saga, *sf.* narration.
sagēn, *wv.* III, say, tell.
sāhen, *wv.* I (*pret.* sāta), sow.
sahha, *sf.* reason, accusation.
salba, *wf.* salve, ointment.
salb-faz, *sn.* vessel of ointment, alabastrum.
salbōn, *wv.* II, anoint.
sālīg, *aj.* blessed.
saltun, *pret. pl.* of **sellen.**
sama, *av.* in like manner, similarly.
sama-līh, *aj.* same, of the same nature.
sama-sō, *cj.* as, just as.
saman. *av.* together, at the same time.
samanōn, samonōn, *wv.* II, gather together, collect, congregate.
samanunga, *sf.* assembly, synagogue.
samaritanisc (-g), *aj.* Samaritanus.
sambaz-tag, *sm.* sabbath day.
sāmo, *wm.* seed.
sang, *sn.* hymn.
sant, *sm.* sand.
santa, *pret. sg.* of **senten.**
santtun, *pret.* 3. *pl.* of **senten.**
sār, sāre (Otfrid), *av.* at once. immediately.
sār-io, *av.* strengthened form of **sār.**
sē, *see* **sēo.**
sēdal, *sn.* seat, throne.
sēgan, *sm.* blessing.
sēgenōn, sēganōn, *wv.* II, bless.
segina, *swf.* net.
segist, *pres. 2. sg.* of **sagēn** (*see* § 169).
sēhan, *sv.* V, see.
seher, *see* **sēr.**
sehhil, *sm.* bag, sack.
sēhs, *num.* six.
sēhsto, *num.* sixth.
seid, *sn.* snare.
sēla, *sf.* soul.
sēlbo, *pr.* (ipse), self.
sellen, selen (Goth. **saljan,** OE. **sellan**), *wv.* I, hand down, transmit, deliver, betray.
sēlt-sāni, *aj.* strange, wonderful.
senden, senten (Goth. **sandjan**), *wv.* I, send, give up, throw.
senken, senchan, *wv.* I, sink, make to sink.
sē-no, sē-nu, sē-no-nū, se-nu-nū, *inj.* behold, lo!
sēo, sē (*gen.* **sēwes**), *sm.* sea.
sēr (**seher**), *sn.* pain.
sia = sie, they.
sibba, *sf.* peace, relationship.
sibun, *num.* seven.
sibunto, *num.* seventh.
sīd, sīdh, *av.* after, later; *cj.* since, because; *prep.* after.
siga-lōs, *aj.* unvictorious, conquered.
sigi-kamf, *sm.* victorious battle.
sigi-haft, *aj.* victorious.
sih-wēlīh, *pr. indef.* certain.
sih, *pr. refl.* oneself.
sīhan, *sv.* I, strain.
sih-wēr, *pr.* some one; **sih-waz,** something.

sichūre, *aj.* sure.
sillaba, *sf.* syllable.
silabar, *sn.* silver.
simbulum, simbulun, *av.* always.
sīn, *pr. gen. sg.* to hër, ër.
sīn, *pr. poss.* his.
sīn, be, *see* § 178, 2.
sind, sinth, *sm.* way, direction; **in dem sinde**, in that place, there.
singan, *sv.* III, sing, relate.
sinsaȝ = **si insaȝ**.
sint, *see* **wēsę́n**.
sioh, siuh, *aj.* sick, ill.
sīta, *sf.* side.
sitōn, *wv.* II, plan, make.
siuh, *see* **sioh**.
sizzen, sitzen, -an (from **sitjan*), *sv.* V, sit.
skāchāri, schāheri, *sm.* robber.
scaffaneru, *part. dat. fem. sg.* of **skephen**.
scal, *see* **sculan**.
skalk, scalch, scalh, scalc, *sm.* servant.
scaz (Goth. **skatts**), *sm.* money.
sceffen = **skephen**, *sv.* VI, draw up, out.
skeidan, *sv.* VII, separate, sever.
skenken, *wv.* I, pour out, give to drink.
skephen (Goth. **skapjan**), *sv.* VI, create; **sō scaffaneru**, *part. dat. sg. fem.* pregnant, being with child.
skerren, *wv.* I, allot, determine.
skiaro, skioro, *av.* quickly.
skilt, skild, *sm.* shield.
skīn, scīn, *aj.* clear, bright, manifest.
scīnan, *sv.* I, shine, appear.
scolo, *wm.* debtor.
skōni, *aj.* beautiful, clear, bright; *av.* **scōno**.
scouwōn, *wv.* II, view, look at.
scrīb, scrīp, *sn.* writing.
scrīban, -en, *sv.* I, write.
scrīb-sahs, *sn.* writing-table.
sculan, *pret.-pres.* shall; *pres.* I. *sg.* **scal, skal**, I shall, owe, ought.
sculd, *sf.* debt.
sculdīg, *aj.* guilty; as *subst. n. pl.* **sculdīgon**, debtors.
scūwo (**scūuo**), *wm.* shadow; *dat. sg.* **scūuen**.
slāf, *sm.* sleep.
slāfan, *sv.* VII, sleep.
slag, *sm.* blow.
slahan, *sv.* VI, strike.
slahta, *sf.* a killing, race, manner.
slëht, *aj.* straight, simple, quiet.
slihtī, *sf.* evenness, simplicity.
slintan, *sv.* III, swallow.
slipf (*dat. sg.* **slippe**), *sm.* slipping, falling.
sliumo, *av.* quickly, suddenly; **sō sliumo sō**, as soon as.
slīȝȝan, slīȝan, *sv.* I, slit, tear.
sluogun, *pret. pl.* of **slahan**.
smale-nōȝ (*pl.* **-nōȝȝer**), *sn.* small cattle, sheep.
smërza, *sf.* pain.
snël, *aj.* quick, alive, eager, brave.
snëllī, *sf.* quickness, bravery.
sō (**so**), *av.* so, thus; **sō-se** = **sō-sō**, when, as, just as; **sō . . . sō**, so . . . as, as . . . as; **sō wëlīch**, whosoever; **sō wër sō**, whosoever; **sō wār**, wheresoever; **sō wē sō**, howsoever; **sō wëlīchu**, *neut. acc. pl.*, as *subst.* whatsoever things.
solāri, *sn.* upper room, praetorium.
solīh, *aj. pr.* such.
solta, *pret.* of **sculan**, *see* § 174.
sorga, *sf.* sorrow, care.
sorgēn, sworgēn, *wv.* III, *c. gen.* be uneasy about, have sorrow, care.
sougen, *wv.* I, give milk, suckle.
spāhi, *aj.* wise.
spāhida, *sf.* wisdom.
spanan, *sv.* VI, *acc. pers. gen. rei*, urge on.
sparo, *wm.* sparrow.

sparōn, *wv.* II, keep, preserve, spare.
spentōn (Lat. expendere), *wv.* II, expend.
spër, *sn.* spear.
spilōn, *wv.* II, make fun, play.
spīwan, *sv.* I, spit, spit upon.
sprāhha, sprācha, *sf.* language, speech, discourse.
sprāh-hūs, *sn.* consulting house.
sprangōn, *wv.* II, spring, spring up.
sprëhhan, sprëchan, *sv.* IV, speak, say.
spunga, *sf.* sponge.
stān, stēn, standan, stantan, *sv.* VI, stand.
stank, *sm.* odour, stink.
stat, *sf.* place.
strāza, *sf.* street.
stedi, *sn.* sea-shore.
stëhhan, stëchan, *sv.* IV, pierce, stick.
stein, stēn, *sm.* stone, rock.
steit, *pres.* 3. *sg.* of standan.
stēn, stone, *see* stein.
stëmna, *sf.* voice.
sterken, kistarkan, *wv.* I, make strong, fortify.
stërro, *wm.* star.
stōt, *see* standan.
stīgan, *sv.* I, ascend, climb.
stillen, *wv.* I, calm, pacify.
stimma, stimna, *swf.* voice.
strengisōn, *wv.* II, become strong.
strewen, *wv.* I, spread, scatter.
stridunga, *sf.* a creaking, gnashing.
strītan, *sv.* I, fight.
stūa-tago, *wm.* day of punishment, doomsday.
stual = stuol, *sm.* stool, throne.
stūen, *wv.* I, atone for, pay penalty.
stum, *aj.* dumb, mute.
stunta, *sf.* time, hour.
suarb, 1. 3. *pret. sg.* of swërban.
su-līh, so-līh, *pr.* such.
sūfan, *sv.* II, sip, drink.
sūgan, *sv.* II, suck.
sum, *aj.* a certain, Lat. quidam.
sun, sunu, *sm.* son.
sundarīn, sundirīn, *aj.* southern.
sunna, *sf.* sun.
sunta, sundia, *sf.* sin.
suntar, *av.* especially.
suntīg, -īc, *aj.* sinful; as *subst.* sinner.
suohhen, suachen, *wv.* I, seek, long for.
suona, suana, *sf.* judgment, atonement, reconciliation.
suonāri, suanāri, *sm.* judge.
suonnen, suannen, suonnan, *wv.* I, expiate, administer justice, judge.
suon-stat, *sf.* place of judgment.
suor, *pret.* 3. *sg.* of sweren.
suozzi, suozi, suazi, *aj.* sweet, pleasant.
sus, *av.* so, thus.
sus-līh, *aj. pr.* such.
swār, swāri, *aj.* painful, pressing, heavy.
swarz, *aj.* black.
swëlgan (suëlgan), *sv.* III, swallow.
swërban (suërban), *sv.* III, wipe, dry.
sweren, sueren, swerren, swerien, swerran, from *swarjan, *sv.* VI, swear.
swërt, *sm.* sword.
swëster (suëster), *sf.* sister.
swīgēn (suīgēn), *wv.* III, be silent.
swilligōn, *wv.* II, burn away slowly.
sworgēn, *see* sorgēn.

T.

tag, tac, *sm.* day.
taga-līh, *aj.* daily.

tagamuos, *sn.* dinner.
tarnen, kitarnan, *wv.* I, hide, conceal.
tāt, dāt, *sf.* deed.
tātun, *pret.* 3. *pl.* of **tuon**.
teil, deil, *snm.* part, share.
teillen, teilen, *wv.* I, divide, share.
tēmpal (Lat. templum), *sn.* temple.
teof, tiuf, *aj.* deep.
terren, derren, *wv.* I, injure, forsake.
tëta, *pret.* 1. 3. *sg.* of **tuon**.
tihta, dihta, *sf.* poem.
tihtōn, dihtōn (Lat. dictare), write, compose.
tilli, dilli, dill, *sm.* anise.
tīn = **thīn**.
titul, *sm.* title.
tiuf, *see* **teof**.
tiufal, tiuval, *sm.* devil.
tiuffī, diufī, *sf.* depth.
tiuren, diuren, *wv.* I, glorify.
tiuri, diuri, *aj.* costly, precious.
tiurida, *sf.* glory.
tiurisōn, diurisōn, *wv.* II, glorify.
tōd, dōt, dōth, *sm.* death.
toht, doht, *sf.* fitness, qualification.
tohter, dohter, *sf.* daughter.
tōt, dōd, *aj.* dead.
touffen, toufen, *wv.* I, baptize.
tougilen, tougalen, *wv.* I, hide, conceal.
touwen, towan, douwen, dowen, *wv.* I, die, perish.
tragan, *sv.* VI, carry, bear, suffer.
trahta, drahta, gi-drahta, *sf.* aim.
trahtōn, *wv.* II. pónder, reflect, think about.
tranc, dranch, *sm.* drink.
trenken, drenken, *wv.* I, give to drink, refresh.
trëso, drësso (*gen.* **trësewes**), *wnm.* treasure.
treuwa, triuwa, *sf.* faith.
trinkan, drinkan, *sv.* III, drink.
trioffan, triofan, *sv.* II, drop.
trof, drof (*lit.* drop), strengthening the negative particle **ni**.
trohtīn, *see* **truhtīn**.
trōsten, drōsten, *wv.* I, *c. gen. rei*, console one about.
truhtīn, druhtīn, trohtīn, *sm.* master, Lord, God.
trumba, *wf.* trumpet.
truoben, druaben, *wv.* I, make sad, put in confusion.
trūt, drūt, *sm.* friend.
trūwēn, *wv.* III, trust.
tū = **thū**.
tuged, dugid, *sf.* ability, valour, fitness.
tumb, *aj.* dumb, foolish.
tūnihha, tūniha, *wf.* tunic, robe.
tunkal, dunkal, *aj.* dark, unclear.
tuoh (*dat. pl.* **tuochum**), *sn.* cloth.
tuom, duam, *sn.* judgment.
tuommen, duommen, *wv.* I, judge.
tuon, duon, duan, *v. anom.* do, make; **tuon lōsunga**, deliver, redeem.
tura, dura, *sf.* door; **in durōn**, at the doors.
twellen, dwellen, *wv.* I, sojourn, remain behind.

U.

ubar, *prep. c. dat.* and *acc.*, over, on.
ubar-al, *av.* over all, especially, everywhere, throughout.
ubar-gangan, *sv.* VII, go over, travel through.
ubar-huhtīg, *aj.* haughty, proud.
ubar-winnan, *sv.* III, conquer.
ubil, upil, *aj.* bad, wicked *n. subst.* the bad, wickedness *masc. nom. pl.* malefactors.

uërs = fërs.
ūf, *av.* up.
ūf-gang, *sm.* an arising.
ūf-springan, *sv.* III, spring up.
ūf-stīgan, *sv.* I, go up, ascend.
um-bërenti = un-bërenti, *part. aj.* barren, unfruitful.
umbi, umpi, *prep. c. acc.* about; *av.* around.
umbi-bi-gëban, *sv.* V, surround.
umbi-rītan, *sv.* I, ride round about.
umbi-sellen, *wv.* I. surround.
umbi-wërft, *sm.* circle, orbit; al these umbiwërft, the world.
un-bërenti, *part. aj.* barren, sterilis.
un-ēra, *sf.* insult, dishonour, shame.
un-fir-traganlīh, unfardraganlīh, *aj.* unbearable.
un-gërno, *av.* reluctantly, unwillingly.
un-gi-loub-fol, *aj.* unbelieving.
un-gi-mah, *aj.* not suitable.
un-gi-mah, *sn.* injustice, trouble.
un-gi-nāit, *part. aj.* without seam.
un-gi-wātit, *part. aj.* not clothed, unclothed.
un-kust, *sf.* wickedness, deceit.
unnan, giunnan, *pret.-pres.* grant willingly, thole.
un-nōtag, unnōtac, *aj.* without need.
un-nuzzi, *aj.* useless, idle.
un-ōdi, *aj.* impossible.
un-redina, *sf.* absurdity, nonsense.
un-rëht, *sn.* iniquity.
unsēn, *poss. pr. dat. pl.* to unsēr, our.
unsēr, our.
unsih, *acc.* us.
un-scamanti, *part. adj.* without shaming.
un-scant, *aj.* without disgrace.
un-sūbar, unsūber, *aj.* unclean.
untar, *prep. c. acc. dat.* under, among, between; *av.* down; untar zwein, doubtful; untar in zwisgēn, one to another; untar diu, in the meanwhile.
untar-fallan, *sv.* VII, fall between.
un-tāt, undāt, *sf.* misdeed, spot, guilt.
unti, unte, unta, *cj. see* anti.
un-wërdlīho, *av.* with indignation, indignantly.
un-wirdīg, *aj.* unworthy.
un-wiȝȝanto, *av.* unknowingly.
unz, unzi, *prep. c. acc.* until; *cj.* while, until.
unzan, unzin, *prep. c. acc.* until; unzin ce, until.
uodil, *sm.* land, property.
upi, *cj.* = ibu.
upil, *see* ubil.
ur, er, ir, ar, *prep. c. dat.* out, from.
ur-heiȝ, *sm.* courage, boldness, revolt, sedition.
ur-kundi, *sn.* testimony.
ur-cundo, *wm.* witness.
ur-lub, *sn.* permission, leave.
ur-restī, *sf.* resurrection.
ūȝ, *av.* out; *cj.* ūȝ, ūȝ-ouh, but.
ūȝȝan, ūȝan, *prep. c. acc. gen. dat.* without, except; *cj.* unless.
ūȝȝana, *av.* outwardly.
ūȝȝar, ūȝar, *cj.* but, except; *prep.* out; *aj.* outward; *superl.* ūȝȝarōsto.
ūȝȝe, ūȝe, *av.* outside, without.
ūȝ-gang, *sm.* outlet.
ūȝ-gangan, *sv.* VII, go out.
ūȝ-nëman, *sv.* IV, to take out.
ūȝ-wërphan, *sv.* III, throw out.

W.

wabar-siuni, *sn.* sight, spectacle.
wāffan, wāfan, *sn.* weapon.
wāffanen, wāfanen, *wv.* I, arm.
wāga, *sf.* balance.
wah, *inj.* ah! oh!
wāhi, *aj.* beautiful, good.

gi-wahan, *sv.* VI, *c. gen.* mention, think of.
wahhēn, wachēn, wachan, *wv.* III, watch, wake.
wahsan, *sv.* VI, grow.
wahsmo, *wm.* fruit.
wal, *sm.* whale.
wald, *sm.* wood, forest.
waltan, *sv.* VII, *c. gen.* rule, have power over.
waltant, *sm.* ruler.
wamba, *swf.* womb, belly.
wān, *sm.* opinion, expectation, hope.
wana-heil, *aj.* weak.
wanān, wanana, *av. interrog.* wherefore, whence.
wānen, wānnan, *wv.* I, believe, hope, think, suppose, expect.
wanga, *wn.* cheek.
wānta, *cj.* because, for, since.
wār, *sn.* truth.
wār, wāri, *aj.* true.
wār, *av.* where.
wara, *av.* whither.
wāra, *sf.* truth; **in wāra**, truly.
warg, warch, *sm.* evildoer.
wār-līhho, *av.* verily, truly, therefore.
wārnissi, *sn.* truth.
wartil, *sm.* watchman, overseer.
wasal, *sn.* rain.
wasso, *av.* sharply.
wassida, *sf.* sharpness.
wāten, *wv.* I, clothe, dress.
waz, *pr. neut.* what.
wazzar, *sn.* water.
wazzar-faz, *sn.* water-pot.
wē (gen. **wēwes**), *sn.* woe, pain, sorrow.
wē, *inj.* woe!
wēban, *sv.* V, weave.
wēdar, *pr.* whether, which of two.
wēg, *sm.* way.
wēge-fart, *sf.* journey.
wēgan, *sv.* V, weigh, ponder, judge; **wēgan scīn**, *c. gen.* become conscious of, perceive clearly.
wēhsal, *smn.* change, exchange, course.
weidenōn, *wv.* II, pasture, hunt.
weigen, *wv.* I, trouble, fatigue, torment.
weiso, *wm.* orphan.
weiz, *see* **wizzan.**
wecken, wechan, *wv.* I, awake, wake up, stir up.
wēlīh, *pr. interrog.* who; *indef.* anyone, someone.
wellen, welen, *wv.* I, choose.
wēnag, wēnig, *aj.* lamentable, miserable, wretched.
wenken, *wv.* I, totter, waver, be wanting.
wenten (*pret.* wanta), *wv.* I, turn.
weo, wuo, *av. interrog.* how.
wēr (**wie**), *pr. interrog.* who; *indef.* anyone.
wēralt, *sf.* world.
wērban, *sv.* III, turn, return.
wērdan, *sv.* III, become, be, happen.
wergin, *av.* anywhere, somewhere.
wērkōn, *wv.* II, do, work, bring about.
wērk, wērch, *sn.* work, deed.
wērolt = **wēralt**, world; **zi wērolti**, for ever; **fon wērolti**, from the beginning of the world.
wērolt-rēhtwīs, *aj.* just; *subst. pl.* pious people in the world.
wērphan, wērphen, wērpfan, *sv.* III, throw.
wērran, *sv.* III, bring into confusion.
werren, werien, *wv.* I, hinder, defend.
gi-werri, *sn.* sedition, rebellion.
wēsan, *sv.* V, be.
wessīs, *pret. subj.* 2. *sg.* of **wizzan.**
wīb, wīp, *sn.* wife, woman.
widar, *prep. c. acc.* against, for.

widari, *av.* again, back.
widar-sahho, *wm.* enemy.
widar-wërban, *sv*, III, return.
wie = wër.
wielīh, *pr.* what sort of.
wīg, wīc, wīhc, *smn.* battle, war.
wīg-stat, wīcstat, *sf.* place of battle.
wīg-sālīg, *aj.* victorious.
wīh, *aj.* holy.
wīhen, *wv.* I, hallow, bless, praise.
wīh-rouh, *sm.* incense.
wīh-rouh-brunst, *sf.* incense.
wiht, *sn.* aught, thing, being, creature.
wil, *see* wollen.
willo, willeo, willio, *wm.* will, wish.
wīn, *sm.* wine.
winistar, *aj.* sinister, left; in sīna winistra, on the left of him.
winnan, *sv.* III, toil, fight.
wint, *sm.* wind.
wio, *av.* in any way.
wio-līh, *pr.* what sort of (= Lat. qualis).
wirdīg, *aj.* worthy.
wirken, *wv.* I. work, perform.
wiro, *av.* worse.
wirsiro, *aj. comp.* worse; *superl.* wirsisto.
wirt, *sm.* husband.
wīs, wīsi, *aj.* wise, knowing, experienced; wīs wësan, *c. gen.* to know a thing.
wīsen, wissan, *wv.* I, show, guide.
wīsōn, *wv.* II, *c. gen.* visit.
wist, *sf.* sustenance.
wīs-tuom, wīsduam, *sm.* wisdom, knowledge.
wīz, *aj.* white.
wīzago, *wm.* prophet.
wīzagōn, *wv.* II, prophesy.
wīzogo = wīzago.
wiȝȝan, *pret.-pres.* know; *pres.* 1. 3. *sg.* weiȝ.
wiȝȝanto, *av.* knowingly.
wizzī, *sf.* wizzi, *sn.* knowledge, understanding.
wīȝȝi, wīȝi, *sn.* punishment, hell.
wiȝȝōd, *smn.* law.
wola, *av.* well; wola tuon, do good.
wolago, *inj.* well! ah!
wola-thenken, *wv.* I, be well disposed.
wola-queti, *sn.* salutation.
wolar, *inj.* well!
wolcan, *sn.* cloud.
wollen, *v. anom.* will, be willing; *pres.* 1. *sg.* wil; *pret. sg.* wolta.
wonēn, *wv.* III, remain, dwell, abide; *pret.* wonēta, wonata.
worolt-ring, *sm.* circle of the world.
worolt-liuti, *pl.* people in the world, people.
worolt-sacha, *sf.* affair or concern of this world.
wort, *sn.* word.
wunnia, *sf.* meadow-land.
wunt, *aj.* wounded.
wuntar, *sn.* wonder, miracle.
wuntarōn, *wv.* II, wonder, be amazed; *pret. pl.* wuntorōtun, wuntrōtun.
wuo, *av.* how.
wuofan, wuoffan, *sv.* VII, lament, mourn, weep for.
wuoft, *sm.* a weeping.
wuostinna, *sf.* desert.
wurken, wirken, *wv.* I (*pret.* worhta, worahta), perform, do.
wurt, *sf.* fate, lot.
wurz, *sf.* herb, plant; *acc. pl.* wurci.

Y.

yrforhten, yforahten = ir-forhten, be afraid.
yrfurben, *see* ir-furben.
yrscein, *pret.* 3. *sg.* of ir-scīnan.
yrsuaht, *pp.* of ir-suohhen.

Z, C (before i, e).

za, ze, *prep. c. dat. instr.* at, to; **za diu,** with the intention.
zahar, *sm.* tear.
zāla, zaala, *sf.* danger.
zala, czala, *sf.* number.
zan, *sm.* tooth.
zeigōn, *wv.* II, show.
zeihhan, zeichan, *sn.* sign, token.
zeinen, *wv.* I, mark, show.
zeinōn, *wv.* II, show, mark.
zellen, zellan, *wv.* I, count, ascribe, relate, tell.
zĕman, gizĕman, *sv.* IV, *impers.* be befitting, be meet.
cenim, *dat. pl.* of **zan.**
zĕsawa, *wf.* right hand.
zĕso, *aj.* right (= Lat. dexter); **in zĕso,** on the right hand.
ci, zi, *prep.* = **za**; **zi nōti,** necessarily; **zi wāra,** of a truth, truly.
ziaren, *wv.* I, adorn.
zīhan, *sv.* I, say something of one, accuse.
zilōn, *wv.* II, endeavour, undertake.
zimbrōn, *wv.* II, build.
zins, *sm.* tax.
zi-samana, *av.* together.
zi-slīẓẓan, *sv.* I, tear, rend.
zi-spreiten, *wv.* I, scatter, disperse.
zīt, gizīt, cīt, *sf.* time, hour.
ziu = zi wiu, to what purpose, wherefore, why.
zi-wĕrphan, *sv.* III, destroy.
zwĕlga (zuĕlga), *sf.* branch.
zwiski, *aj.* twofold; **untar in swisgōn,** among themselves, one to another.
zunga, *wf.* tongue, language.
zunzan, *prep. c. acc.* until, as far as.
zuo-hĕlpha, *sf.* help, aid.
zuomīg, *aj.* empty.
zuo-wart, *aj.* future.
zwēhōn, zuēhōn, *wv.* II, doubt.
zwēne, *num.* two.
zwīval, *sm.* doubt.

PROPER NAMES.

Aaron, *sm.* Aaron.
Abel, *sm.* Abel.
Abraham, *sm.* Abraham.
Alexander, *gen.* **Alexandres**, *sm.* Alexander.
Andreas, *dat.* **Andreæ**, *sm.* Andrew.
Barabbas, *acc.* **Barabbasan**, **Barabban**, *sm.* Barabbas.
Barachias, *gen.* **Barachiases**, *sm.* Barachias.
Bethania, *sf.* Bethany.
Bethleem, Bethlehem.
Bethsaida, *sf.* Bethsaida.
David, *sm.* David.
Ebrāisc, *aj.* Hebrew; *dat. sg. fem.* **ebrāisgon.**
Elias, *gen.* **Eliases**, *sm.* Elias.
Elisabeth, **Elysabeth** (**Helisabeth**), *sf.* Elisabeth.
Fariseus = **Phariseus.**
Franko, **Vranko**, *wm.* a Franc.
Frenkisg, *aj.* Franconian.
Gabriel, *sm.* Gabriel.
Galilea, *sf.*, *gen.* **Galileæ**, Galilee.
Golgotha, *sf.* Golgotha.
Heilant, *sm.* Saviour.
Helias, *sm.*, *gen.* **Heliases**, Elias.
Herod, *sm.* Herod.
Hierusalem, Jerusalem; *dat.* (*abl.*) *pl.* **Hierusolimis.**
Hludwīg, *sm.* Ludwig, Lewis.
Israhel, *sm.* Israel; *gen. pl.* **Israhelo.**
Jacob, **Jacobus**, *sm.* Jacob; *gen.* **Jacobes.**
Jonas, *sm.* Jonas; *gen.* **Jonases.**
Johannes, *sm.* John; *acc.* **Johannem.**
Joseph, *sm.* Joseph; *gen.* **Josebes**, *dat.* **Josebe.**
Judas, *sm.* Judas.
Judeisg, *aj.* Jewish.
Judei, **Judon**, *nom. pl.* Jews; *gen. pl.* **Judeno**, **Judeōno**, **Judōno**; *dat. pl.* **Judein**, **Judaein**, **Judeis.**
Kaiphas, *sm.* Caiaphas.
Karleman, *sm.* Charlemagne.
Cireneus, *aj.* of Cyrene; *acc.* **Cireneum.**
Cleopas, *sm.* Cleophas; *gen.* **Cleopases.**
Kriachi, *sm. pl.* Greeks.
Criechisc, *aj.* Greek; *dat. sg. fem.* **Criehisgon.**
Krist, **Crist**, **Christ**, *sm.* Christ.
Latīnisc, *aj.* Latin; *dat. sg. fem.* **Latīnisgon.**
Lazarus, *sm.* Lazarus; *acc.* **Lazarusan.**
Magdalenisc, **Magdalenisg**, *aj.* of Magdala.
Macedonia, *sf.* Macedonia.
Maria, *wf.* Mary.
Martha, *wf.* Martha.
Medi, *masc. pl.* Medes.
Messias, *sm.* Messiah.
Nazarenisc, **Nazarensig**, *aj.* of Nazareth.
Nazareth, Nazareth.
Ninevisc, *aj.* of Nineveh.
Northman, *sm.* Norman.
Persi, *nom. pl.* Persians.

Pharisæus, **Fariseus**, *sm.* Pharisee; *nom. pl.* **Pharisei**; *dat. pl.* **Phariseis**, **Pharisein.**
Philippus, *sm.* Philip; *dat.* **Philippe.**
Pilatus, *sm.* Pilate; *dat.* **Pilatuse**; *acc.* **Pilatum.**
Rufus, *sm.* Rufus; *gen.* **Rufuses.**
Rōmāni, *nom. pl.* Romans.
Salamon, *sm.* Solomon; *gen.* **Salamones.**
Samaria, *sf.* Samaria; *gen.* **Samariae**; *dat.* **Samariu**; *acc.* **Samariam.**
Samaritani, *nom. pl.* Samaritans; *gen. pl.* **Samaritanorum**; *dat. pl.* **Samaritanis.**
Samaritanisc, **Samaritanisg**, *aj.* of Samaria.
Satanaz, *sm.* Satan.
Scarioth, *sm.* Iscariot.
Simon, *sm.* Simon.
Syria, *sf.* Syria; *dat. sing.* **Syriu.**
Theophilus, *sm.* Theophilus; *voc.* **Theophile.**
Thomas, *sm.* Thomas.
Zacharias, *sm.* Zacharias; *gen.* **Zachariases**; *acc.* **Zachariam,**
Zebedeus, Zebedee; *gen.* **Zebedeen, Zebetheen.**

By the same Author,

Extra fcap. 8vo., cloth limp, 3s. 6d.

A

MIDDLE HIGH-GERMAN PRIMER

WITH

GRAMMAR, NOTES, AND GLOSSARY

BY

JOSEPH WRIGHT, PH.D.

CONTENTS.

GRAMMAR (pp. 1–38).

TEXTS (pp. 39–98).

I. Berthold von Regensburg.
II. The Swabian Lantrehtbuoch.
III. Hartman von Ouwe.
IV. Walther von der Vogelweide.
V. Das Nibelungen-lied.

NOTES (pp. 99–102).

GLOSSARY (pp. 103–124).

London

HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER

00013651

Clarendon Press, Oxford.

MODERN LANGUAGES.

[*All books are in extra foolscap octavo, bound in cloth, and are edited with Introduction, Notes, &c., unless otherwise described.*]

FRENCH.

BRACHET. Etymological Dictionary of the French Language, with a Preface on the Principles of French Etymology. Translated into English by G. W. KITCHIN, D.D. Third Edition. Crown 8vo, *7s. 6d.*

—— Historical Grammar of the French Language. Translated into English by the Same. *3s. 6d.*

BRACHET and TOYNBEE. A Historical Grammar of the French Language. From the French of AUGUSTE BRACHET Rewritten and Enlarged by PAGET TOYNBEE, M.A. Crown 8vo, *7s. 6d.*

BRITTAIN. Historical Primer of French Phonetics and Inflection. By MARGARET S. BRITTAIN, M.A. With Introductory Note by PAGET TOYNBEE, M.A. *2s. 6d.*

SAINTSBURY. Primer of French Literature. By GEORGE SAINTSBURY, M.A., Fourth Edition, Revised. *2s.*

—— Short History of French Literature. Fifth Edition, Revised. Crown 8vo, *10s. 6d.*

—— Specimens of French Literature, from Villon to Hugo. Crown 8vo, *9s.*

TOYNBEE. Specimens of Old French (ix–xv centuries). With Introduction, Notes, and Glossary. By PAGET TOYNBEE, M.A. Crown 8vo, *16s.*

WALL. A Concise French Grammar, including Phonology, Accidence, and Syntax, with Historical Notes. For Use in Upper and Middle Forms. By ARTHUR H. WALL, M.A. Crown 8vo, *4s. 6d.*

BEAUMARCHAIS. Le Barbier de Séville. By AUSTIN DOBSON. *2s. 6d.*

BLOUËT. L'Éloquence de la Chaire Française. Edited by PAUL BLOUËT, B.A. (Univ. Gallic.) *2s. 6d.*

CORNEILLE. Horace. By GEORGE SAINTSBURY, M.A. *2s. 6d.*

—— Cinna. By GUSTAVE MASSON, B.A. *1s. 6d.*; cloth, *2s.*

GAUTIER (Théophile). Scenes of Travel. Selected and Edited by G. SAINTSBURY, M.A. *2s.*

MASSON. Louis XIV and his Contemporaries; as described in Extracts from the best Memoirs of the Seventeenth Century. By GUSTAVE MASSON, B.A. *2s. 6d.*

MOLIÈRE. Les Précieuses Ridicules. By A. LANG, M.A. *1s. 6d.*

—— Les Femmes Savantes. By GUSTAVE MASSON, B.A. Stiff covers, *1s. 6d.*; cloth, *2s.*

—— Le Misanthrope. By H. W. GEGG MARKHEIM, M.A. *3s. 6d.*

MOLIÈRE. Les Œuvres Complètes de Molière. Crown 8vo, Cloth, 5*s.*

*** Also, an Indian Paper Edition, cloth extra, 9*s.* 6*d.*; Miniature Edition, 4 vols., in case, 14*s.*

—— Les Fourberies de Scapin. With Voltaire's Life of Molière. By GUSTAVE MASSON, B.A. Stiff covers, 1*s.* 6*d.*

MUSSET. On ne badine pas avec l'Amour, and Fantasio. By WALTER HERRIES POLLOCK. 2*s.*

NOVELETTES. By GUSTAVE MASSON, B.A. Third Edition. 2*s.* 6*d.*

XAVIER DE MAISTRE. Voyage autour de ma Chambre.
MADAME DE DURAS. Ourika.
ERCKMANN-CHATRIAN. Le Vieux Tailleur.
ALFRED DE VIGNY. La Veillée de Vincennes.
EDMOND ABOUT. Les Jumeaux de l'Hôtel Corneille.
RODOLPHE TÖPFFER. Mésaventures d'un Écolier.
Voyage autour de ma Chambre, separately, limp, 1*s.* 6*d.*

QUINET. Lettres à sa Mère. By G. SAINTSBURY, M.A. 2*s.*

RACINE. Esther. By G. SAINTSBURY, M.A. 2*s.*

REGNARD. Le Joueur.
BRUEYS and PALAPRAT. Le Grondeur. } By GUSTAVE MASSON, B.A. 2*s.* 6*d.*

SAINTE-BEUVE. Selections from the Causeries du Lundi. By G. SAINTSBURY, M.A. 2*s.*

SÉVIGNÉ. Selections from the Correspondence of Madame de Sévigné and her chief Contemporaries. By GUSTAVE MASSON, B.A. 3*s.*

VOLTAIRE. Mérope. By G. SAINTSBURY, M.A. 2*s.*

ITALIAN AND SPANISH.

PRIMER OF ITALIAN LITERATURE. By F. J. SNELL, B.A. 3*s.* 6*d.*

DANTE. Tutte le Opere di Dante Alighieri, nuovamente rivedute nel testo dal Dr. E. MOORE: Con Indice dei Nomi Propri e delle Cose Notabili, compilato da PAGET TOYNBEE, M.A. Crown 8vo, 7*s.* 6*d.*

*** Also, an India Paper Edition, cloth extra, 9*s.* 6*d.*; and Miniature Edition, 3 vols., in case, 10*s.* 6*d.*

—— Selections from the Inferno. By H. B. COTTERILL, B.A. 4*s.* 6*d.*

TASSO. La Gerusalemme Liberata. Cantos i, ii. By the Same. 2*s.* 6*d.*

CERVANTES. The Adventure of the Wooden Horse, and Sancho Panza's Governorship. By CLOVIS BÉVENOT, M.A. 2*s.* 6*d.*

GERMAN, &c.

BUCHHEIM. Modern German Reader. A Graduated Collection of Extracts in Prose and Poetry from Modern German Writers. By C. A. BUCHHEIM, Phil. Doc. *2s. 6d.* each.
Part I. With English Notes, a Grammatical Appendix, and a complete Vocabulary. Seventh Edition.
Part II. With English Notes and an Index.

—— German Poetry for Beginners. With Notes and Vocabulary. By EMMA S. BUCHHEIM. *2s.*

—— Short German Plays, for Reading and Acting. With Notes and Vocabulary. By the Same. *3s.*

—— Elementary German Prose Composition. By the Same. Second Edition. Stiff covers, *1s. 6d.*; cloth, *2s.*

EHRKE. Passages for Unprepared Translation from German. *3s.*

LANGE. The Germans at Home; a Practical Introduction to German Conversation, with an Appendix containing the Essentials of German Grammar. By HERMANN LANGE. Third Edition. 8vo, *2s. 6d.*

—— The German Manual; a German Grammar, a Reading Book, and a Handbook of German Conversation. *7s. 6d.*

—— A Grammar of the German Language, being a reprint of the Grammar contained in The German Manual. 8vo, *3s. 6d.*

—— German Composition; a Theoretical and Practical Guide to the Art of Translating English Prose into German. Third Edition. 8vo, *4s. 6d.*

—— Key to the above, *5s. net.*

—— German Spelling: a Synopsis of the Changes which it has undergone through the Government Regulations of 1880. Paper covers, *6d.*

BECKER'S FRIEDRICH DER GROSSE. With an Historical Sketch of the Rise of Prussia and of the Times of Frederick the Great. With Map. By C. A. BUCHHEIM, Phil. Doc. *3s. 6d.*

CHAMISSO. Peter Schlemihl's Wundersame Geschichte. With Notes and Vocabulary. By EMMA S. BUCHHEIM. Fourth Thousand. *2s.*

GOETHE. Egmont. With a Life of Goethe, &c. By C. A. BUCHHEIM, Phil. Doc. Fourth Edition. 8vo, *3s.*

—— Iphigenie auf Tauris. A Drama. Fourth Edition. *3s.*

—— Dichtung und Wahrheit: (The First Four Books). *4s. 6d.*

HALM'S Griseldis. By the Same. *3s.*

HEINE'S Harzreise. With a Life of Heine, &c. With Map. By the Same. Third Edition. *2s. 6d.*

—— Prosa, being Selections from his Prose Works. By the Same. *4s. 6d.*

HOFFMANN'S Heute mir Morgen dir. By J. H. MAUDE, M.A. *2s.*

LESSING. Laokoon. By A. HAMANN, Phil. Doc., M.A. Revised, with an Introduction, by L. E. UPCOTT, M.A. *4s. 6d.*

—— Minna von Barnhelm. A Comedy. With a Life of Lessing, Critical Analysis, Complete Commentary, &c. By C. A. BUCHHEIM, Phil. Doc. Seventh Edition. *3s. 6d.*

—— Nathan der Weise. By the Same. Second Edition. *4s. 6d.*

NIEBUHR'S Griechische Heroen-Geschichten. Tales of Greek Heroes. With English Notes and Vocabulary, by EMMA S. BUCHHEIM.
Edition A. Text in German Type.
Edition B. Text in Roman Type.
} Stiff covers, *1s. 6d.*; cloth, *2s.*

RIEHL'S Seines Vaters Sohn and Gespensterkampf. By H. T. GERRANS, M.A. *2s.*

SCHILLER'S Historische Skizzen:—Egmont's Leben und Tod, and Belagerung von Antwerpen. By C. A. BUCHHEIM, Phil. Doc. Fifth Edition, Revised and Enlarged, with a Map. *2s. 6d.*

—— Wilhelm Tell. With a Life of Schiller; an Historical and Critical Introduction, Arguments, a Complete Commentary, and Map. Seventh Edition. *3s. 6d.*

—— Wilhelm Tell. School Edition. With Map. *2s.*

—— Jungfrau von Orleans. Second Edition. *4s. 6d.*

—— Maria Stuart. *3s. 6d.*

SCHERER. A History of German Literature. By W. SCHERER. Translated from the Third German Edition by Mrs. F. C. CONYBEARE. Edited by The Rt. Hon. F. MAX MÜLLER. 2 vols. 8vo, *21s.*

*** Or, separately, 10*s.* 6*d.* each volume.

—— A History of German Literature from the Accession of Frederick the Great to the Death of Goethe. Reprinted from the above. Crown 8vo, *5s.*

MAX MÜLLER. The German Classics from the Fourth to the Nineteenth Century. With Biographical Notices, Translations into Modern German, and Notes, by The Rt. Hon. F. MAX MÜLLER, M.A. A New Edition, revised, enlarged, and adapted to WILHELM SCHERER'S History of German Literature, by F. LICHTENSTEIN. 2 vols. Crown 8vo, *21s.*

*** Or, separately, 10*s.* 6*d.* each volume.

WRIGHT. An Old High German Primer. With Grammar. Notes, and Glossary. By JOSEPH WRIGHT, M.A., Ph.D. *3s. 6d.*

—— A Middle High German Primer. With Grammar, Notes, and Glossary. Second Edition. *3s. 6d.*

—— A Primer of the Gothic Language. Containing the Gospel of St. Mark. Selections from the other Gospels, and the Second Epistle to Timothy. With Grammar, Notes, and Glossary. Second Edition. *4s. 6d.*

OXFORD
AT THE CLARENDON PRESS
LONDON, EDINBURGH, AND NEW YORK
HENRY FROWDE

Lecture 86.

First sound shifting: I.E. g_c > Pr. G_c

I.E. stop. cons. > pr. G_c voiceless spirants

Verner's law:

pr. G_c voiceless spirants > voiced

High-Germ. Sound shifting: Page 30

In all H.G. dialects p t k >

either p > pf or p > ff

t > tz t > zz

k > kh k > hh

other cons. changes:

δ > d > t

θ > b > p

χ > h > x g

3
8
2
3
4
5
8
90
97

ā > ō

ō > a

First soundshift. I.G. >

I.G. = voiced stops > voiceless sh. >

b >	p >
d >	t >
g >	k >
ǧ >	ǩ >

Verner's law: t > þ

Voicing of voiceless spirants in voiced neighborhood.

ts >	s
f >	b
þ >	d
x >	ǧ
h >	w
s >	z

Digitized with financial assistance from the Government of Maharashtra on 05 October, 2018